A Critical Examination of Global Practices in Korean Society:

Creating Socially Just Diversity in English Pedagogy

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Abstract

This dissertation investigates the impact of globalization on educational policy and contemporary social life in Korea. Using *bricolage*, a qualitative research methodology that encompasses multiple critical social theories, I interrogate the notion of globalization and its practices. I examine current English pedagogy as well as cultural practices that exist in Korean society from a critical hermeneutical stance.

Within the policy goal of achieving globalization, competence in English is excessively promoted in Korea, being considered the dominant global method of communication. However, far from its goal to raise global citizens or leaders through English education, Korean English pedagogy neglects or ignores the non-western range of cultures, races, and languages in the terrain of globalization. Korea's growing multicultural population and its geopolitical location require a global citizenship that is not limited in its global perceptions.

In raising concerns and awareness of the different power stratification within the concept of globalization, I explore the intersection of English education with critical social theories. Being informed by the bricolage of discursive theories, I extend the notion of English learning into human interactions among different groups of people. I interrogate the construction of knowledge and subjectivity and pertinent unequal social treatment depending on one's different socioeconomic, cultural, racial, and linguistic background within the context of English use.

I challenge Korea's excessive investment in English language learning and western ideology pushed by globalization, stressing that the Korean English education system needs an alternative pedagogy—one that better addresses social justice and promotes

diversity. In conclusion, I highlight the implications of this study for policy makers and teachers to demonstrate that English education can provide a solution towards socially just diversity within Korea's unique multicultural context when it aims for a "critical global consciousness."

Résumé

Cette thèse examine l'impact de la mondialisation sur la politique d'éducation et sur la vie sociale contemporaine en Corée. En utilisant le bricolage, une méthodologie de recherche qualitative qui comprend de multiples théories sociocritiques, je questionne la notion de mondialisation et ses applications concrètes. Par une approche herméneutique critique, j'explore la pédagogie actuelle de l'enseignement de l'anglais et les pratiques culturelles dans la société coréenne.

Dans l'objectif politique de parvenir à une mondialisation, acquérir une compétence en anglais est excessivement encouragé en Corée; l'anglais étant le mode de communication le plus répandu internationalement. Cependant, loin de son objectif d'élever des citoyens ou des dirigeants du monde par l'éducation en anglais, l'enseignement de l'anglais en Corée ignore ou néglige toute un éventail non-occidental de cultures, de races, et de langues face à la mondialisation. La croissance de la population multiculturelle et la situation géopolitique de la Corée nécessitent l'émergence d'une citoyenneté mondiale qui ne se limite pas à ses perceptions du monde.

En éveillant la conscience des différentes couches du pouvoir et en soulevant les préoccupations présentes dans le concept de la mondialisation, j'explore la rencontre de l'enseignement de l'anglais avec les théories sociocritiques. En juxtaposant plusieurs théories discursives, j'étends la notion de l'apprentissage de l'anglais aux interactions humaines intergroupes. Je questionne la construction du savoir, la subjectivité ainsi que les inégalités sociales selon le milieu socioéconomique, culturel, racial et linguistique dans le contexte d'utilisation de l'anglais.

Je conteste l'investissement excessif de la Corée dans l'apprentissage de l'anglais et à l'idéologie occidentale -résultat de la mondialisation- en insistant sur le fait que le système éducatif anglophone en Corée a besoin d'une pédagogie alternative: une pédagogie qui tient mieux compte de la justice sociale et qui promeut la diversité. Pour finir, je souligne que les retombées de cette recherche, qui s'adressent aux responsables politiques et aux enseignants, démontrent que l'enseignement de l'anglais peut être une solution à une diversité socialement juste dans un contexte multiculturel unique tel que la Corée, lorsqu'il a pour but une « conscience critique mondiale ».

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Chapter 1: Introduction

It is ironic that I became a teacher and am writing about school and education because as a child I was not a big fan of school and school teachers. From my early childhood, I did not want to go to school. It might sound strange to my former teachers and classmates because I was always a good student. I always attended school, did not make trouble, and my test scores were high enough for me to be called a "good" student. Many teachers believe a good student is defined by those factors. My teachers had no reason to scold me, and I got along well with my peers. Naturally, there were frustrations and complaints about school work and squabbles among friends, but these things were minor concerns to me. We were growing and in the process of becoming adults.

School was boring. I knew of no high schoolers in Korea who loved going to school. We had to be at school by 7:30 a.m. and finished at 10:00 p.m.. I went to a girl's high school in Daejeon, which is the 6th largest city located in the center of South Korea. Regular school classes finished at 4:00 p.m., but there were two supplementary classes from 4:00 to 6:00, which were mandatory. We had to stay at school after dinner for study hall, which was strongly recommended in most high schools in Korea. Every night, teachers alternated in supervising us. Within a severely competitive study environment and test-driven curricula, it was almost impossible to enjoy school, except for chats with peers or friendly teachers during breaks. However, school for me was not simply boredom and stressful competition; I had other reasons to dislike school.

One day in November, 1997, one of my friends called me and said some men were looking for me in the hallway. This was unusual, and I sensed it was not a good thing. However, I had to go out to meet them, as my friends were watching. I acted like it was

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not a big deal, but I was scared. They were creditors from a credit card company. They said my parents owed them a huge amount of money and asked where my parents were. These creditors knew where my parents worked, but after several fruitless calls, they tracked me down in my school. My older brother was doing military service, and my younger one was in third year middle school. I do not know if they went to my younger brother's school or not. If they had, he would not have told me, as I did not share this with any of my family members. I lied to the men that my parents did not come home that night. I went back to class. I remember, vividly more than anything, the invisible demarcation between the hallway and the classroom of that day.

Both my grandfathers were from North Korea. They came down to South Korea during the Korean War. It was a poor time, yet everything was changing fast. South Korea was developing rapidly, and people started to eat better and become "civilized" and "modernized." My parents went to universities in Seoul in the 70s. They were hard-working people, as were many others. They always remembered those poor times and never wanted to go back to those days. My dad finished his Ph. D. in politics with a substantial amount of debt from tuition and living, and started his career as a professor in Daejeon. My mom started her own business after many years of experience in marketing.

My mom is a smart and brave woman who went through the time of transition towards modernization. When she met and fell in love with my dad, who had grown up in a poor family, she knew what could make her life better. Her decision to support my dad's graduate study, while giving up her own, was based on her understanding that what was powerful in society at that time was male scholarship. I know that she has struggled her whole life between the power system and her own resistance to it. After her husband

finally got a job as a professor, her desire to become socially successful and wealthy was spurred. She was a promising employee at her company and started her own business several years later.

Before long, Korea's financial crisis broke out. The rapid economic development of the 70s and 80s brought about a financial disaster. South Korea's economic growth was built upon the United State's strategic aid to support economic reconstruction in the Asia Pacific region. Accordingly, South Korea's economy was hugely affected when there was sudden withdrawal of short-term credits by western investors. Our government ran low on foreign reserves, so that in early November 1997 (when I was in my second year of high school), American experts believed that our government needed money from the International Monetary Fund (IMF) for a bailout. Eventually, $60 billion were promised to Korea. Because of the debt burden and high interest rates caused by the unstable economic situation, my mom's business went bankrupt, as did many other small companies at that time. My dad's income as a professor was appropriated by the court for my mom's debts, leaving him with just enough to get by.

More miserable than the life inconvenienced by the financial crisis was the shadow of failure and hopelessness that lurked over us. In one English class, we were reading texts about the city life in Kuala Lumpur. While describing this fine city of Malaysia, my teacher started to talk about how we also could have prestigious jobs, such as a lawyer or a doctor, and afford an affluent life. She added this, in her naïve point of view, in order to give us motivation to study harder. It was her belief that we could all achieve success and wealth, if we studied and worked hard. She quoted a well-known axiom that everyone has an equal chance for success.

My anger rocketed sky high when my parents' life flashed in my mind. My father, the most humble person I have known, started his day before dawn as a mover, then, went to school as a professor, where creditors regularly hounded him for money, and finished the day at night by going back to the moving company again if there was work. Who would have thought that this life was successful? I was sick of being told that success was guaranteed if we studied hard, entered a prestigious university, got a good job, and worked industriously. I felt viscerally that those things would not change my life, one of cold showers in a house with no proper heating, no money for college fees, and discouragement rather than motivation. I knew what the teacher said was far removed from my reality. And I kept it inside.

No one discussed the social depression and its impacts on each of us at school. Few or no textbook materials dealt with actual social issues that were relevant to us. We were told to absorb the given knowledge and compete for personal socioeconomic success. We hardly learned how to "read the world" (Freire & Macedo, 1987) nor to study and work for "the oppressed" (Freire, 1970). The difference between education and reality acted as a form of symbolic violence to me. I knew that when I was 16. I was bitter, but it generated the motivation for my critical inquiry on many forms of domination and oppression in school and society.

Researching Power in English Education

Central to my research is critiquing the knowledge that creates social injustice and looking for an alternative and empowering education. Having internalized dominant discourses from educational institutions, Korean students hardly have a functional voice

to question the purpose of education and relate their lives to their own education. Education, which encourages students to obtain factual knowledge, promotes meritocracy and competency, and does not pay attention to human suffering and social transformation in the given society. In the educational system, students do not recognize the importance of meanings and ideologies in the system and the texts that shape their subjectivity and cultural identity. Yet, Freire and Macedo (1987) maintain that education has the capability of being a site of empowerment.

In this dissertation, I focus on the interrogation of power in Korea's English education. English education in Korea, as well as worldwide, is a significant cultural phenomenon. In Korea, the level of access to English language and western culture is a significant part of the equation in questioning the creation of social and cultural assumptions and inequalities. By living and being educated in Korea, I have come to see that English is one of the most significant power sources for social mobility, and the power of English language and western culture is more and more heightened within the dominant discourse of globalization. Thus, my inquiry was generated by my educational and living experiences, interactions with people, and the insight to interrogate them.

Although the extent to which globalization has affected each country and individual takes different forms (Giddens, 2000), no one in today's world can doubt that globalization is a driving force. The contact between people, cultures, and thoughts is increasing along with the increase in technology use, and contemporary people have needs to globally network with each other in person or by technology, such as by phone or the Internet. The growth of cross-cultural contacts through cultural diffusion,

international businesses, travels, and immigration account for the increased interest in globalization in today's world.

Here, I highlight the role of language in social life. When people who are from different languages and cultural backgrounds interact, English undoubtedly plays a dominant role. Apart from the variation that English has, such as local accents, dialects, or pragmatics, English is known as the most dominantly used language in the world. In fall of 2010, I attended a conference that was held in Spain. The conference was a great attempt to create an informal academic environment and was comprised mainly of critical pedagogues and graduate students from Canada and Spain. There was one professor from Korea, too. By observing what languages and strategies people use in exchanging and sharing ideas, knowledge, and feelings, I have become even more sensitive to understanding the power relations in languages and cultures. This was a good opportunity to observe, as I will relate.

In international gatherings like this conference, English unquestionably becomes a primary means of communication. No matter where it takes place and who the majority of people coming and participating are, English is used as the standard international language. It is convenient and beyond question. Under the power of English, non-English speaking people easily become disempowered and silenced in the global context. In spite of their attempts to deliver their thoughts in English, there is always something lost in translation or awkward and abrupt manners that are created in the course of speaking a non-native language.

Over breakfast at the conference, my Canadian colleagues were talking about how the Korean professor inappropriately said that one of our colleagues looked bigger than

the previous year. In her own culture, when a professor in her 50s tells a graduate student in his late 20s or early 30s that he looks chubbier than last year, it is considered as a friendly and acceptable gesture. That night at a reception, I saw my Canadian colleague ask the Korean professor to pass her a bag. She did this in a "normal" North American way. She nicely called the Korean professor by her first name and smiled and thanked her. After a few seconds, I realized how inappropriate and impolite it is to call a professor by their first name as a younger graduate student in Korean culture. We address older people with respectful titles such as teacher or professor. In addition, we lightly bow our heads when we thank older people. This was a startling example of how many assume that all should understand North American customs with not much consideration of how other cultures operate.

I knew, but was, again, surprised about the inappropriateness or ignorance of western people towards Korean culture, which is hardly questioned and easily accepted in western normativity. Who creates the standard global manner and culture? How is it created? What is created when different cultures clash? How does intertextual knowledge work? Does previous knowledge lead to assumptions about other people or cultures and "othering" them? Do we consider linguistic or cultural hierarchies in relation to other groups of people? By experiencing or observing power stratifications based on language, culture, race, social class, or political views, I, as an English teacher, see many more important issues to address in language education than just emphasizing linguistic competency.

Hall (1996) posits that, we "need to understand cultural phenomena as produced in specific historical and institutional sites within specific discursive formations and

practices, by specific enunciative strategies within the play of specific modalities of power" (p. 4). Sources and channels of power and knowledge are varied in every different context and historical time. By interrogating: 1) what contemporary Korean English education promotes, 2) what forms of hegemonic discourse are being produced within Korean English education, and 3) how and why the discourse works at societal and institutional levels, I hope to create a socially just English education. I discuss the research context more rigorously in the next section.

Globalization: Its False Reputation

In Korea, English is represented as a global means to power and as sociocultural capital. In order to achieve a decent level of English proficiency in non-English speaking countries such as Korea, huge amounts of financial and motivational support for English education are required. The Korean Ministry of Education, Science, and Technology (hereafter, the Korean Ministry of Education) reports that 3 billion dollars were spent in the year of 2005 from January to November for sending Korean children abroad for English learning (Heo, 2006). Some parents are extremely anxious to send their children to prestigious *Hogwons* in Seoul that cost $1,200 a month (Hyun, 2011). (*Hogwon* is a popular term in Korea for a private institution that many Korean children, including preschool kids, secondary schoolers, and even adults go for study such as English, mathematics, science, piano, arts, exercise, etc.) As English is emphasized as an essential commodity for success in the mainstream social system, many Koreans, regardless of age, spend much time and effort in learning English.

One of the powerful discourses Koreans are taught is that globalization and modernization are achieved by English attainment. Thus, the existing English education program in Korea unquestionably promotes the hegemonic power of English through systemic strategies such as policy, curricula, and assessment, but pays little attention to its sociocultural effects on people. Fragmented western approaches in teaching English only emphasize raising students' cognitive development in language learning. Schools are hiring more teachers who speak English as a first language to meet parental or student expectations to have an authentic English learning environment. In addition, many Korean children are sent to English-speaking countries for a short or long-term immersion. Entitled as the global language within the dominant discourse of globalization in the 21st century, English enjoys its privileges by demarcating people according to their access to it or lack thereof.

However, the global status of English and its socioeconomic power need a more complex examination in terms of its effects on diverse people who speak or learn English. Simply put, English ability alone does not translate into financial power. I became more engaged in the complex power map of English when I started my English major at university in Korea. I had a thought-provoking moment there, which I want to share to better inform you of the context. From this experience, I learned that English ability itself does not grant equal power to every English-speaking person or even the English-speaking elite in Korea.

During my undergraduate years (about 8 years ago), there were some native teachers of English working at my university. The Foreign Language Institute where my courses were offered had many foreign teachers (foreign from my point of view as a

Korean in the Korean context). On the entrance of the building, an eye-catching sign featured the photographs (approximately 35) of the foreign faculty members in the department. The department offered three majors: English, Japanese, and Chinese Language, and a General English Program. Except for six Japanese and Chinese teachers, all were English teachers from overseas. Beyond the statistics on their race and ethnicity, the majority of them were "White."

The highlight of my program was the global faculty representing the growing concept of globalization. Coupled with a dominant discourse that English is a global language, having many western teachers was a prized feature of the program. Here, one can notice that "western" is synonymously treated as "global," and this logic is advanced in "English" learning. However, the interest and pride that many of us had in having white English-speaking teachers in our department was realized quite differently when I had a chance to monitor a class run by an Indian professor in a different department.

When I was in my senior year, there was a part-time job to assist a lecture in the Information and Technology department in my university. The class was taught in English by an Indian professor and the teaching assistant was mainly used to help bridge the communication between the professor and the students, because the students were having difficulty understanding the lecture taught in English. On my first day of work, I arrived before the professor. I still recall my first general impression of the class. The students were giggling with each other, mimicking the professor's Indian accent, and started complaining that they could not follow the lecture due to his accent. Some added derogatory comments about the Indian race; for example, "they eat food by hand," "they smell like curry," and "India is dirty and poor."

Although later the students got to like the professor, because he was kind and respectful, I still sensed a power stratification in place between the Indian professor and the other white English teachers. This professor was a great English speaker, who went to English schools his entire life, and he was a young scholar who had a doctoral degree in computer science. Compared to the English teachers in the general English department, who mostly had only undergraduate degrees (a few of them had master's degrees), the IT professor was a qualified teacher who could teach his subject in English. However, there was something that gave him less capital. He appeared somewhat less intelligent and less lofty to the students in the class, because of his race.

In this dissertation, the popularity of the concept of globalization and the global status of English language in Korea, focusing on the creation of racial and cultural hierarchies and affinity, are probed within its own contextual needs. Koreans' concept of non-whites can be different from the whites' ideas of them. Because of less direct contact with non-Korean races in the local context, Koreans might be more influenced by representations constructed by images and stories through media. Thus, the knowledge construction of different races needs to be more contextually analyzed.

Research Context: What We Need Now

In contemporary Korea, it is easy to observe the pervasiveness of globalization. Since President Kim Young-Sam declared the policy of *Se-Gye-Hwa* (Globalization) in 1995, many educational and governmental institutions have advertised their programs by using the slogan of "raising global leaders." Many academics and professors from English-speaking countries were invited to teach in the fields of English education,

information technology (IT), and marketing, and lectures held in English were highly promoted in many universities. The Indian professor was one of these academics, representing a foreign scholar who could do a lecture on IT in English. Some Korean universities even promote the official use of English in all sectors, in instructions as well as in administration for the purpose of globalization (Yoo, 2011). This means Korean professors also have to give lectures in English regardless of the course they teach. Yet, English lectures do not serve the best practice due to Korean people's insufficient English proficiency according to their education, in which the medium of instruction is mainly Korean. Some professors and students express the difficulties of learning through English only instruction and feel that there is little rationale for the English-only goal (Tak, 2011).

Above all, President Kim's attempt to enhance Korea's global competitiveness in response to the rapidly changing conditions of the world economy urged the Korean Ministry of Education to invigorate English education in Korea. The goal was to equip Korean citizens with English proficiency that would enable them to compete in the heightened global context. This was because English was considered as the essential medium for international communication in the global market. Again, competence in English is viewed as a crucial life skill (Graddol, 2001; Gray, 2002) and an economic commodity (Block & Cameron, 2002) in Korea and many other global contexts in the 21st century.

Ironically, Korea's response to globalization does not seem to reflect the growing multicultural aspects of its local context. According to the Korean Ministry of Public Administration and Security, the number of foreign residents in Korea has reached 2.2% of the total population, outnumbering 1.1 million people, with an increase of 24.2% from

2008 to 2009 (Do, 2009) (See Figure 1). The foreign population in Korea mainly

comprises 575,657 foreign laborers and 274,779 immigrants by marriage and their

children. The total number of foreigners in Korea would increase if illegal migrant

workers were included in the count.
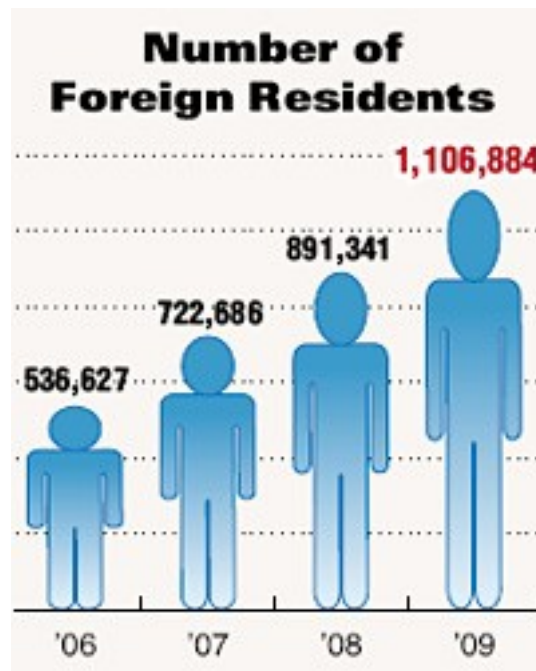
[Figure 1] Number of Foreign Residents in Korea
Source: http://www.koreatimes.co.kr/www/news/nation/2009/08/116_49665.html

Noteworthy here are the ethnic groups these statistics represent. The largest group

of foreigners are Chinese (40.1%) and Southeast Asian (21.2%). The term *Da-Mun-Hwa*,

which refers to multiculturalism, prevails in Korea, as there is a growing number of

multicultural families, formed by mixed marriages between Korean rural men and

Southeast Asian females. A majority of foreign laborers are also from Southeast and

South Asian countries. According to the study conducted by Korea Immigration Service,

the number of F2 visa holders, foreigners who are married to Koreans, is 141,654 as of

2010 (Ku, 2011). Vietnamese comprised one fourth of all F2 visa holders, and the top

five origin countries were all in Asia (See Table 1).

Country of Origin	Vietnam	China	Japan	Philippines	Cambodia
Number of People	35,355	31,664	10,451	7,476	4,195

[Table 1] F2 Visa Holders in Korea

Despite the geopolitical importance of these countries to Korea and the ethnic and

linguistic diversity in Korea resulting from the influx of foreign population from those

countries, few Koreans are concerned or knowledgeable about the languages or cultures

of Southeast Asia, East and Central Asia (Fouser, 2001). In addition, non-western people,

languages, and cultures have not been sufficiently reflected in foreign language education

or in the discourse of globalization in Korea (Moon, 2000). What does this imply in

Korean society and English education promoting globalization?

In the great attempt to raise Korean people's global leadership and competency

through English education, what kind of English education do Koreans need? How can

Korea's growing multicultural aspect be related to English education? Through a critical

contextual examination of globalization discourses in Korea, I hope to raise an awareness

of the implications of the hegemonic influence of the western ideology promoting

globalization. Korea's globalization needs to be understood within its local multicultural

needs. The purpose of this dissertation is more fully explicated in the next section.

Purpose and Significance of the Study

In this dissertation, I aim to demystify the reality of the global status of English in Korea and the emphasis on English proficiency as a marketable competition to foster global leadership. The image of English as a symbol of globalization and English speakers as global citizens is accompanied by the spread of ideology. What affects Korean people's cognition of and behaviors towards other languages, races, and cultures needs to be analyzed from an epistemological stance that questions how knowledge is produced and legitimized in a particular context. Hence, this research explores English education through the lens of critical social theories. More specifically, the purpose of this research is to question social inequalities created in and through Korean English education pursued in the name of globalization. In doing so, I interrogate whose English, what race, and whose culture we include in the discourse of globalization, and how, in what strategies, the power surrounding English and English speaking people is created and disseminated in Korean English education and its society.

This research is significant because its aim is to transcend the limited view found in foreign language teaching and to suggest a socially just English pedagogy that is relevant to Korean lived experiences in relation to culturally and racially diverse people. This dissertation seeks ways to include non-dominant races and cultures that are a part of globalization through English education. This will be realized within rigorous contextual consideration and critical inquiry generated by my discursive experiences as a Korean English teacher, and now repositioned as an English as a second language speaker in North America.

Organization of the Dissertation

In the introduction chapter, I provide an overview of this dissertation by contextualizing the research. Drawing on my experience of schooling, I probe how my view of education has been shaped in order to discuss the purpose of education. Also in that chapter, I examine the specific forms of oppression and marginalization in relation to race, language, and culture that are created in the discourse of globalization in contemporary Korean society.

Chapter 2 provides reviews on the current pedagogical state and the limitations in Korean English education in the promotion of the goal towards globalization. By examining the educational goals and cultural trends that have been taken for granted in Korean society, this chapter articulates the pedagogical absence and possibility in understanding English teaching as a potential venue for raising a socially just global citizenship.

Chapter 3 provides the theoretical foundations that informed this study. This study is informed by multiple critical social theories such as Critical Theory, Critical Pedagogy, and Cultural Studies. These theories help reexamine the current problems and goals of Korean English education and society by providing the research insight to interrogate the dominant knowledge production. The social theories inform my development of a critical analytic frame for a better vision and solution to problems in a particular society.

Chapter 4 examines the methodological framework of this study. This research was conducted and analyzed through Kincheloe's (2005) bricolage, "a multimethodological form of research that uses a variety of research methods and theoretical constructs to examine a phenomenon" (p. 8). Taking an interdisciplinary form of research that

incorporates a variety of critical social theories and methodologies, I develop my own analytic lens in understanding the research context.

In chapter 5, I enact bricolage. I raise several important questions that have not been discussed in the field of TESOL within my critical analytic lens developed through bricolage. These questions are inspiring in that they help create a new conceptual framework that adds a complex cultural dimension to the field of TESOL and encourages Korean English learners to respond to the new social needs in this global era.

In chapter 6, I present the implications of this research. By problematizing how current educational goals and practices privilege or marginalize certain groups of people, I make suggestions for educational policy makers to address the significance of socially just diversity in the English curricula. Suggestions for in-service teachers will be made in this chapter.

In chapter 7, I summarize my main arguments and conclude with a discussion of the limitations and future impacts of this study. Also, I delineate future research in order to continue the critical discussion within English education.

Chapter 2: Research Background

In this chapter, I critically examine the underlying structures of Korea's globalization practices focusing on English education and western ideology. First, I review how globalization has impacted the field of Teaching English to Speakers of Other Languages (TESOL) and how the global status of English has been shaped, questioning the ownership in English use. Then, I examine what globalization has brought to Korean educational policy and discuss its social ramifications. I discuss what is missing in Korea's English education within its globalization goal.

Focus Questions

In order to discuss the current social phenomenon and educational practices in regard to globalization, I formed focus questions to give clear ideas as to what I examine in this research. The questions helped me articulate the research context and find a niche in TESOL literature. By answering these questions, I interrogated existing hierarchies in race, language, class, and culture in the Korean educational system and how they impact the society. In seeking a pedagogical relevance between Korea's multicultural nature and the globalization goal in English education, I realized that Koreans could benefit from a critical English pedagogy which acknowledges the importance of social justice in interactions among different racial, cultural, and socioeconomic groups in using a globally and locally powerful language. Thus, through this dissertation, I aim to establish an English pedagogy that addresses issues of socially just diversity. The focus questions, which I discuss in this chapter, are:

(1) How has globalization impacted the field of TESOL and Korean English education? How are globalization and English use defined and promoted in Korean English education?

(2) How are globalization policies and educational goals practiced in Korean English education? What are the actual effects of the globalization policies and educational goals on Korean society?

(3) What social and cultural hierarchies and inequalities exist in Korean English education and society under the name of globalization? How is this injustice related to English education?

Definition of Globalization

Globalization is a complex concept that cannot be defined as a singular entity or a process within a set time or place. Some take the view that globalization is a real phenomenon that differentiates the present from the past, while others define it as a process that is not complete (Giddens, 2000; Held et al., 1999). Globalization is not conceived or experienced in the same way by everyone, in that it has a different impact depending on one's race and ethnicity, gender and sexual orientation, geographical location, political ideology, sociocultural background, language preference, religious affiliation, and many other interwoven factors.

Kellner (1997) suggests that the concept of globalization is socially constructed; thus, theorizing globalization is highly complex and contradictory. Some people view globalization as a positive progressive change increasing the hybridization of cultures and diversity. On the contrary, others regard it as a homogenizing process that contains

potential negative effects, such as the diffusion of American values, consumer goods, and the pushing of western lifestyles to the periphery. Appadurai (1990) addresses the central problem of today's global interactions as "the tension between cultural homogenization and cultural heterogenization" (p. 295). Similarly, Friedman (1994) argues that two constitutive trends of global reality are "ethnic and cultural fragmentation and modernist homogenization" (p. 102).

Fairclough (2006) draws on the distinction between globalisation and globalism. According to him, globalisation is defined as "the international system of flows, networks, and interconnections" (p. 3) and includes the flow of people, goods, money, intergovernmental networks, and discourse. Globalism, on the other hand, is "the process by which the United States and its allies seek to extend their power across the globe through the imposition of neoliberal market economics, whether through soft forms of power (language and cultural practices) or hard power such as military intervention in the affairs of sovereign states" (pp. 7-8). Thus, globalisation is often used as a common term that has a neutral connotation, even though it is a highly ideological and contested term in regards to its sociocultural effects on us.

Even though the term "globalization" first appeared in *Webster's Dictionary* in 1961 (Kilminster, 1997), Robertson (1992) argues that the term originated from the pre-modern era when Europe began to colonize the world. Within the ideology of European Enlightenment, rationality emerged as a conceptual base for civilization (Giroux, 1992; Kincheloe & Steinberg, 1998). Thus, the European colonization of the rest of the world was justified in line with a universal civilizing mission to perpetuate their domination.

Apart from the debate on the origin of globalization, many analysts maintain that globalization was brought about by the rapid development of communication technology in the 20th century. In spite of the difficulty in defining the highly contested term, globalization is often characterized as a process of change through the development of technology that is widening and speeding up worldwide interconnectedness in a variety of sectors including politics, economy, and culture (Castles, 2000). I discuss the impact of globalization in TESOL in the next section.

TESOL and Globalization

Increased importance and interest in globalization pose new challenges for foreign or second language learning and teaching, because the international demographic shifts and world interconnectedness among nations require meaning negotiation between speakers of diverse languages and cultures. The world is transgressing borders, and we need a better term than "foreign" in describing other races or cultures. Although the view that considers dominant western countries, their race and language, as "center" and others as "periphery" or "foreign" is questioned in recent TESOL theories and literature, one cannot deny that English, more than other languages, is the dominant medium of communication, and has the most pronounced impact on the world in the contemporary global context. In short, globalization has hugely affected the field of TESOL.

Following the British colonization of North America, English became the most dominant language in the world; this was furthered by the increase in economic and cultural power of the US since World War II. Beyond the criteria of native or second language, official language, or a primary foreign language, English is indisputably being

used in business, science, technology, education, and entertainment in many countries as an international *lingua franca* (Crystal, 1997). Crystal (2003) argues that English is a neutral and useful tool for anyone who wishes to use it "in the right place at the right time" (p. 120), and it is indeed widely used and most often taught as a foreign language.

In contrast, the naturalized global hegemony of English as a commodity has been criticized under the critical framework. Topics such as the linguistic imperialism of English, linguistic and cultural colonization and othering, the ownership of English and World Englishes, advocacy of non-native teachers of English, adopting a local language as a medium of instruction, second or foreign language learners' identity and subjectivity formation, the reclamation of local knowledge, and postmethod pedagogies are discussed within the significant tensions in the current context of English education (Shin & Kubota, 2008).

Pennycook (1994; 1998), in his cultural and historical analysis of the global spread of English, highlights the colonial constructions of the superior "Self" and inferior "Other." He maintains that such discourse only serves to legitimate standard North American and British English and the instruction by so-called native speakers of English as English teaching professionals. Similarly, with respect to language policy and planning, Skutnabb-Kangas (2000) advocates the preservation of minority languages and protection of linguistic human rights. She coined the term "linguistic genocide" which implies that a language is threatened if it has few users and a weak political status. Phillipson (1992a) argues that English is strategically used by western countries to dominate its colonies. Phillipson's analysis of linguistic imperialism highlights the global dominance of English and the inequalities between western countries and the periphery

countries. Ricento (2000) reveals the dilemma in addressing colonial powers. He maintains that colonial ideologies do not just move from the center to the periphery, pointing out competing aspirations towards the dominant power within the periphery under the pressure of globalization. Canagarajah (1999a) also illustrates the complex ways that students from periphery countries appropriate and resist the hegemonic power of English. He uses the metaphor of outside the inner circle countries. These critiques provide us with insights to question the seemingly unchallengeable power of English in the age of globalization.

Global Status of English

In consideration of the current complexity as to the role of English in today's world, the implications for teaching English are contextually dependent and need to be taken into serious consideration in English language teaching (ELT). In an attempt to explore the definition of the context of English use and its users, Kachru (1997) argued that English no longer belongs only to native speakers of the Inner Circle, in that non-native speakers of English (speakers in the Outer and Expanding Circle) by some accounts are now outnumbering native speakers of English (Crystal, 2003).

Rampton (1990) rightly posits that it is time to shift our focus from "who you are" to "what you know" in defining native speakers of English. He proposes two useful concepts, namely language inheritance and affiliation, in relation to the conventional categorization of language such as native language or mother tongue. Language inheritance is defined as "the ways in which individuals can be born into a language tradition that is prominent within the family and community setting whether or not they

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claim expertise in or affiliation to that language" (Leung, Harris, & Rampton, 1997, p. 555). However, language affiliation refers to "the attachment of identification [people] feel for a language, whether or not they nominally belong to the social group customarily associated with it" (Leung, Harris, & Rampton, 1997, p. 555). Distinguishing these two concepts helps us question the notion of nativeness and the ownership of language. According to Rampton (1990), it is problematic to categorize English users simply as native speakers, English as Second Language (ESL) and English as Foreign Language (EFL) learners.

Despite this fuzziness in demarcating categories of English use, it is widely accepted that English has been viewed and taught as a first, second, or foreign language (Nayar, 1997). In order to highlight pedagogical concerns that each context holds and to articulate the contextual need for learning English, the difference between the rough categorization of English use needs to be examined. In particular, ESL and EFL contexts have a huge difference in terms of social and pedagogical ramifications; yet, the difference between the two is not often acknowledged.

In ESL contexts, the role of English is for immigrants or permanent or temporary residents in countries that English is the first language, such as the United States, the United Kingdom, Canada, Australia, New Zealand, and so forth. Also, the role of English in ESL contexts extends to people in countries where English is treated as the official language; as for example, former American or British colonies including Bangladesh, Fiji, Ghana, Kenya, India, Malaysia, Malta, Nigeria, Pakistan, Philippines, Rwanda, Singapore, Somaliland, South Africa, Sri Lanka, Tanzania, Uganda, Zimbabwe, Zambia, and so on. Even though English is not their mother tongue, there is an institutional use of

English. (For some groups, mostly privileged groups, in those countries, English is a mother tongue.) In an EFL context, English is taught in schools, but it does not play an essential role in people's everyday lives. Thus, in EFL contexts, English has no functional need and is not used on a daily basis.

These functional terms such as ESL and EFL can be connected to Kachru's (1991) notion of language ownership. Kachru (1997) proposed three circles to divide English use. He looked at a country's historical context and the current status and functions of English in various regions to determine which circle it fits into. According to Kachru, the Inner Circle includes native English-speaking countries such as the United Kingdom, the United States, Canada, Australia, and New Zealand. The Outer Circle comprises the former colonies of English-speaking countries such as India, Philippines, and some countries in the Caribbean or African regions, where English is still officially used. The Expanding Circle consists of countries such as China, Japan, Korea, and other European countries where English, as a foreign language, has become the primary language in many sectors of business, technology, science, and education.

Kachru's view of the three circles of English is an attempt to stratify the concept of World Englishes (WE). This concept was developed in an attempt to move away from a positivistic view of the exclusionary status of English and develop a view where diverse forms of English are acknowledged. Thus, the concept of WE was introduced in applied linguistics and refers to the acceptance of localized English. However, Kachru's (1985) stratification of the WE by the three concentric circles is criticized by Pennycook. It is critiqued due to its biased view that centers Inner Circle countries in English use. According to Pennycook (2007), segregationist views of global Englishes such as the WE

paradigm defers to the Inner Circle as the "norm-providing" (p. 21) position, strengthening the myth of a standard form of English.

Korea is categorized in the Expanding Circle: English is defined as a foreign language in Korea. In spite of the lack of a functional need, English is highly valued as an indispensable and prestigious language, in that it is required in most school and job admissions and promotions as a predominant barometer. In line with the goal of pursuing globalization, English is becoming an essential commodity in order to succeed in the Korean educational and social system regardless of its functional need. The global status of English in EFL contexts such as Korea needs to be critically examined, in that there is a high social imperative for Koreans to learn English despite the lack of functional need. In the next section, I examine how the hegemonic status of English is created and perpetuated in the particular Korean context and how the current curricular goal of English education has been shaped in regard to the influence of globalization.

Globalization in Korean English Education

A discourse of *Se-Gye-Hwa* (Globalization) has become a popular political and cultural buzzword in Korea since the former President Kim Young-Sam declared the policy of globalization in 1995 according to the world economic trend. Since then, a globalization wave has swept the country. No other word has been more commonly used, misused, and romanticized among policy makers, business entrepreneurs, and academics in Korea. The frequent use of the word indicates Korean people's fairly receptive attitudes towards globalization. In contemporary Korea, one can easily observe the image

of globalization in flyers and catalogues of schools, language institutions, hospitals, job training programs, fashion stores, restaurants, and so on.

At the risk of generalizing, these flyers often include the images of white people or representative western artifacts, such as the Statue of Liberty, the Eiffel Tower, or the Colosseum at the center and some Korean people and other races at the periphery. This represents the notion that Korea's globalization is built upon the dominant western ideology. In one fashion catalogue that was delivered to my house, there was a catchphrase *Go Global* introducing fashions from Paris, New York, and Italy with only white, blond, skinny female models. Use of the term global often remains problematic when it comes to deciding what and who we are including.

The limited image of the global is highlighted in advertisements for English programs in Korea. As a keen student, teacher, and citizen in one country, I have been observing the dominant discourse that English attainment equals success in the age of globalization. Most advertisements such as flyers, program catalogues, or orientation booklets have much in common. They demonstrate the prevailing representation of English learning in Korea; thus, I would like to introduce some examples that account for the current status of English and English schools in Korea.

In one English hogwon catalogue, the slogan of *The Best American Language School* is displayed with a white male wearing a white shirt and a blue tie (See Figure 2). First, as a Korean, it is not surprising to find a white person in English program catalogue. It means that, in Korea, the image of English-speaking people easily corresponds to the image of white people. As illustrated in Figure 2, the images of the globe (which

represents "global") and the "white" man are associated with the word "The Best American School." Here, the meaning of global is narrowed down to America.

[Figure 2] Advertisement of English Program Example (1)

Inside the catalogue, it states that this school promotes not only English language acquisition, but it also shows the world through English. The program goal indicates cultivating "elite global leaders" of the 21st century. In order to achieve this goal, the school has three primary objectives: 1) using only ESL textbooks, 2) organizing English immersion with native English-speaking teachers, and 3) applying integrated language instruction-listening, speaking, reading, writing, and grammar.

The white, American theme and the program goal are not much different in the other program as illustrated in Figure 3 (See Figure 3). This school advertises "*The dream of becoming a global leader can become true in Plus.*" On the front page of the catalogue, there is a white girl studying in the background of the American flag. Again, English learning is represented within the image of a white girl and the American flag.

This school's educational goal is to raise the best elites in the age of globalization. Their objectives can be summarized as: 1) applying integrated instruction-listening, speaking, reading, writing, grammar, vocabulary, and phonics, 2) placing students by their proficiency level, not by grade, 3) prepping students for tests through repeated rote-memory instruction.

[Figure 3] Advertisement of English Program Example (2)

As seen in both program catalogues, "American" is promoted in English learning in Korea under the name of globalization. English is viewed as primarily belonging to America in Korea rather than other English-speaking contexts. In addition to using American symbols such as the American flag or the Statue of Liberty in their program catalogues, many English hogwons are named after states, cities, or schools in the United States, such as Boston, New York, Chicago, LA, Washington, Harvard, or Yale. Also, many schools advertise that they have teachers from North America. Pictures of the

native English-speaking teachers and the information where they are from and where they have studied are often seen in school catalogues.

[Figure 4] Advertisement of English Program Example (3)

A catch phrase, "Global Leader" is often used in many English programs (See Figure 4-5). It clearly reflects the policy goal in Korea's English education. In Korea, acquiring English is considered as becoming global. In other words, competence in English is an indispensable tool in facing globalization. However, the scope of "global" in many contexts is narrowly defined and limited to western, mostly American. As seen in most English programs in Korea (although I presented only a few examples here), white faces instead of Korean faces are predominantly used in advertisements (See Figure 2-8).
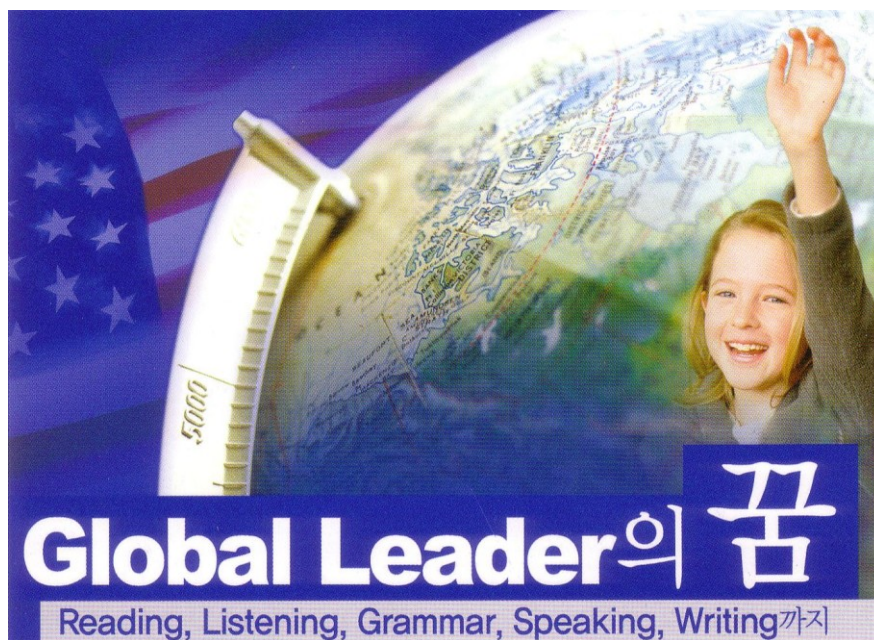
[Figure 5] Advertisement of English Program Example (4)

One can easily notice that people in program advertisements are mostly white children (See Figure 3-8). This implies that English-speaking, white children are potential global leaders. The absence of Korean faces in those advertisements seems to indicate whiteness and decontextualization of English education in Korea. Catch words such as "global leader" and "elite" are delineated in the face of white people, mostly younger children; thus, those two images are easily tied. Considering what kind of citizens Korea promotes, it is important to question the impact of the dominant discourse with respect to Korean people's identity formation. The complex discussion as to the Korean English learners' identity construction will be explored in Chapter 3.
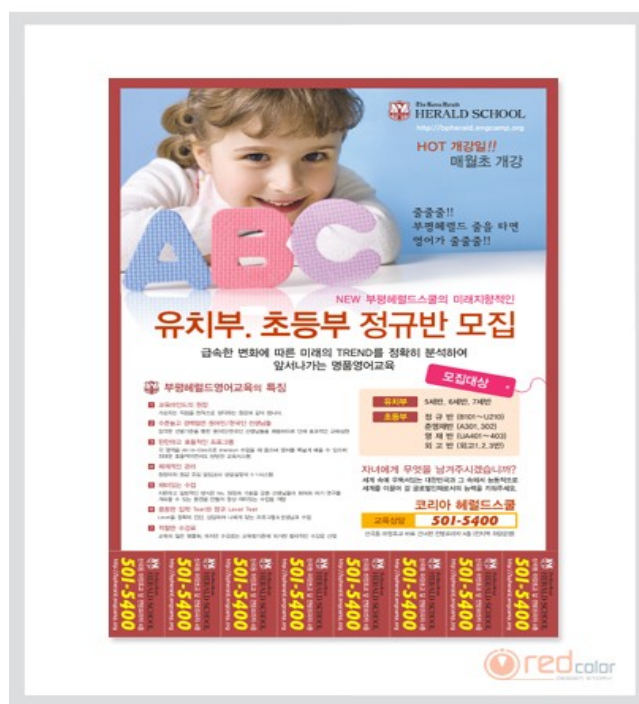
[Figure 6] Advertisement of English Program Example (5)

Korean English learners, especially young children, are expected to become global citizens, leaders, and elites, and it is believed that the goal is attainable through having English competence and being westernized. Acquiring a global language can be seen as a strategic way in succeeding in the global context. However, the logic that having English competence equals being global leaders or elites is highly problematic, in that it does not reckon with the social ramifications and contextual concerns. In other words, globalization can be a meaningless practice and a discriminatory exercise depending on one's degree of conformity to the mainstream ideology.

[Figure 7] Advertisement of English Program Example (6)

[Figure 8] Advertisement of English Program Example (7)

The impact of globalization in Korean English education is obvious. As seen in some examples above, the image of being global predominantly includes being white, American, and the belief in meritocracy: Korean English education is one obvious social practice that embodies the multiple forms of dominant discourse, including socioeconomic class, race, gender, and cultural domination. I examine the impact of globalization in the next section in detail with 1) impacts on educational policy in English education, 2) actual effects and practice of the policy on a societal and institutional level, and 3) its relevance to the social goals and needs with greater understanding of the context where multiple power sources come into play in terms of issues of race, socioeconomic class, gender, and many other social constructs within the notion of globalization.

Impacts of Globalization on Educational Policy

The unquestioned educational goal to achieve global competence is partly attributable to Korea's educational policy, which was also sparked by the global forces from politically and economically powerful countries. The globalization policy has influenced education reforms, in that English attainment became a ritualized demand in line with the political and economical power of English speaking countries, especially the US, in the age of globalization. Nunan (2003) shows that globalization has a significant impact in language policies in many Asian countries such as China, Hong Kong, Japan, Korea, Malaysia, Taiwan, and Vietnam.

In this section, I review the impact of globalization on educational policy. Far from what is actually going on in schools since the curriculum reform, here I focus on major

features and changes in the reform. Actual practices of the policy change in institutional levels will be discussed later in this chapter. Table 2 shows the major educational reforms in the subject of English (as a foreign language) in Korea since the implementation of the globalization policy in 1995. The reforms clearly indicate that the globalization phenomenon has influenced educational goals. The curriculum goals that are characterized in each reform reflect the current status of English as a global language, in that each reform points out that achieving English ability is an urgent goal in order to become global citizens who can negotiate with world citizens in English, so called, the global language.

	6th national curriculum	7th national curriculum	Reformed 7th national curriculum
Announced	December, 1992	December, 1997	February, 2007
Implemented	1995 Elementary and Middle School 1996 High School	2000 Elementary Grade 1 and 2 2001 Elementary Grade 3 and 4; Middle School Grade 1 2002 Elementary Grade 5 and 6; Middle School Grade 2; High School Grade 1 2003 Middle School Grade 3; High School Grade 2 2004 High School Grade 3	2009 Elementary Grade 1 and 2; Middle School Grade 1; High School Grade 1 2010 Elementary Grade 3 and 4; Middle School Grade 2; High School Grade 2 2011 Elementary Grade 5 and 6; Middle School Grade 3; High School Grade 3
Major Goals	-Raising communicative competence -Understanding other cultures through English	-Raising communicative competence -Understanding diverse foreign information through English -Introducing Korean culture to the world	-Cultivating global leaders through English education to ensure the ongoing and future economic success of Korea in the global world
Major Features	-Turn from Grammatical approach to Notional-Functional approach -Learner-centered -Product-oriented syllabus	-Compulsory English education from Elementary Grade 3 since 1997 -One native English-speaking teacher per school -Implementing level-differentiated classes	-Increasing hours of English classes (1->2 hours per week for Grade 3 and 4 from 2010, 2->3 for Grade 5 and 6 from 2011)

		-Adding "Culture" in language material -Task-based -Learner-centered -Process-oriented syllabus	

[Table 2] Educational Reforms in English Subject in Korea

The 6th National Curriculum The impact of globalization on the policy of English education has become salient since the 6th national curriculum. The change was made when the globalization policy was declared by President Kim Young-Sam in 1995. From the 6th curriculum, there was a growing tendency of implementing Communicative Language Teaching (CLT) and achieving the goal of understanding other cultures through English. This implies that Korean English education has started acknowledging the increasingly borderless world. Coupled with the introduction of CLT, the grammatical approach was replaced by the functional approach. Even though the CLT approach was not much implemented in actual teaching, it was slowly perceived that English teaching should aim for communication.

The 7th National Curriculum The major change in switching over to the 7th curriculum from the 6th curriculum was the attempt to work towards an actual realization of the globalization goal through more concrete objectives. Major objectives are summarized as: 1) lowering the age for English education, 2) applying English-only instruction, 3) hiring native English-speaking teachers, 4) implementing immersion programs, and 5) putting level-specific English teaching into practice at public schools. These objectives are based

on the belief that English competency, especially oral proficiency, is essential to achieve Korea's globalization.

The Korean Ministry of Education announced the earlier introduction of compulsory English education in their 7th national curriculum. Accordingly, English has been taught from Grade 3 in elementary schools as a required subject since 1997. It is 4 years earlier than the previous policy (Jung & Norton, 2002; Kwon, 2000). This policy is supported by the Critical Period Hypothesis, which points out younger second language learners generally achieve higher levels of proficiency than those who begin later in life with possible but few exceptions (Singleton, 1995). This policy emphasized the importance of English proficiency from an early age and gained huge interest and concern from teachers and parents. However, the policy has not been effective due to limited exposure to English in general and the lack of relevance between the elementary and secondary curriculum.

In spite of the big change in policy, 1 hour per week for Grade 3 and 4 and 2 hours per week for Grade 5 and 6 are not enough to develop students' language proficiency in Korea's EFL context. Furthermore, despite the early introduction of English education, the preexisting middle school curriculum for English subject is not changed; thus, the lowering of the compulsory grade for English education has not made a big difference in achievement levels. Nevertheless, it was a meaningful marker in responding to the force of globalization and brought about a myriad of social issues in Korea.

Another outcome of globalization policy is the English-only policy. In 2001, Mr. Song Young-Sup in the Korean Ministry of Education and Human Resources Development announced that English classes should be taught only in English for third,

fourth, and seventh graders, and the plan will be gradually expanded into the higher grades. In Korean public education, English has been taught in the medium of Korean by Korean teachers. Teachers mainly focus on explaining grammar or sentence structures to help learners build up reading comprehension skills for standardized tests. Vocabulary and grammar check comprises most English classes in Korea. Most Korean English teachers are required to do that; yet, concerns as to Korean people's lack of communicative competence arose and the assumed solution was to teach English in English.

In its continued effort to facilitate the English-only policy, the Korean Ministry of Education and Human Resources Development announced a "Five Year Plan for English Education Revitalization" in 2005 (Jeon & Lee, 2006). The plan is to place a native English-speaking teacher at each junior high school by 2010 (a total of 2900 teachers nationally) and promote a "One Native English-Speaking Teacher per School Policy" at the elementary and secondary levels. The monolingual and native speaker fallacy is easily embraced in non-English speaking context where there is limited opportunity for learners to be exposed to the target language. This will be further discussed in the next section which explicates the actual effects of the policy change.

The English-only policy led to the consideration of the English immersion programs. The political influence on Korean English education, reinforced by the ideology of globalization, has been seen in this consideration of immersion programs coupled with the stunning obsession with English ability. The new government in 2007 tried to initiate partial English immersion programs in secondary education. This initial trial was never activated due to the concerns regarding the lack of teachers with a proper

English speaking proficiency, anticipations of excessive private education, and the existing college entrance exam which primarily evaluated reading and listening comprehension. However, it was a big political and ideological influence on Korean people, and it was reinforced by the concept of globalization.

The implementation of level-differentiated classes in the 7th curriculum reform is related to the excessive private education. As English is considered as an important school subject that might or most likely does decide further education and job opportunity, interests in improving English competence is highly recognized. With respect to this, limited exposure to English language for Korean English learners was acknowledged. In order to overcome this, many parents chose to send their children to private English institutions (hogwons) after school. Problematic here is that not every learner has the same amount of opportunity for the additional education. Students who are granted more exposure to English learning excel at school, and the education gap becomes wider through the level-differentiated education policy. In fact, Statistics Korea and the Ministry of Education reported that 85.3% of top 10% of students received out-of-school lessons (hogwons or tutoring) (Ryu, 2011). Although this policy is only activated at the local school principal's discretion, it hugely increased the perceived necessity of additional private education for English.

The Reformed 7th National Curriculum The major objectives in the 7th national curriculum remain in the reformed 7th national curriculum. Reformed curriculum is known for its greater stress on the cultivation of global leaders equipped for future. The Korean Ministry of Education announced that the hours for elementary English classes

would increase from 1 hour to 2 hours per week for Grade 3 and 4 starting in 2010 and from 2 hours to 3 hours starting in 2011. It is clearly mentioned that the purpose of this reform is to meet the global needs which require English competence as a means of global communication. Again, the importance of English is increasing more and more.

Another important change in the 7th national curriculum is that culture is added as a rigorous teaching material. The ultimate goal of learning English is stipulated as accepting world cultures through English and to contribute to our own culture. In this regard, culture does work as a means to better understand other races in a medium of English. However, this objective needs to be much developed, in that there is no clear definition of culture. What culture and in what ways should culture be taught in order to help Korean English learners better understand other people and world cultures? Besides that, there is no concrete discussion regarding how to develop and assess Korean English learners' cultural competence.

In addition to the national compulsory education curricula, higher education and job training programs reflect the globalization policy. Many universities and adults programs also promote the goal of raising global leaders and international elites. The names of faculty in many universities now often contain the word "global" or "international," and many schools and companies try to establish ties with organizations overseas. Therefore, it is necessary to examine the usage and favorable image of the terms global and international, especially in the terrain of Korea's English education system.

The notion of globalization has greatly impacted Korean English educational policy. This is clearly viewed in the educational policy reform, which aims at cultivating global citizens through English education. In spite of the limitations in reality, many

Korean public and private schools and institutions follow the top-down policy. Thus, the English panacea in Korea is accepted and reinforced by not questioning its real purpose and contextual needs. Korea's globalization brought on excessive educational fever for English, yet there was no explication on definitions and the scope of globalization that the policy intends to accomplish through English education. Without scrutinizing the relationship between globalization and English, English ability equals an essential means for global competition. What role does globalization play in granting the power to English language, English speaking people, and their culture? The structural system of western dominance and the strategies to perpetuate it in the guise of globalization are interrogated throughout this dissertation.

Lived Realities of English Education Policy

I focused on the influence of globalization in Korean English education at the policy level in the previous section. I now contemplate actual effects of the policy at societal and pedagogical levels in this section. Foucault (1979) maintained that intended effects from power wielders and actual effects in reality often differ; thus he took more consideration in articulating the specific ways that power and knowledge are created and used in lived realities, rather than examining the surface features of the policy. As addressed in the previous section, globalization has impacted not only TESOL theory and practice but also educational policies and life values in many countries. The hegemonic power of English engendered people's unconditional obsession with English, and now it is high time to articulate the current practice of teaching and learning English, which is

stressed within the framework of globalization. Primary issues that I raise when it comes to the actual effects of the policy are summarized as:

- unconditional and never-ending English fever,

- emphasis of Communicative Language Teaching (CLT),

- advocacy of native English speaking teachers (NESTs), and

- increased interests in culture in English language teaching.

Unconditional and Never-Ending English Fever

The global and powerful status of English undoubtedly reinforced the importance of achieving English proficiency even in non-English speaking contexts, and the phenomenon generated sociocultural and economic concerns in the local context. Korea's unconditional obsession with English proficiency can be accounted for in Bourdieu's theory of capital. In Bourdieu's term, English language is embodied as symbolic capital in Korea. Bourdieu (1986) defined capital as "accumulated labor which, when appropriated on a private basis by agents or groups of agents, enables them to appropriate social energy in the form of reified or living labor" (p. 241). As a form of sociolinguistic capital, English plays a powerful role in bestowing a social pass to a better school, job, and life for Korean people. This 'English-panacea-phenomenon' is apparent, for English proficiency, which is simply proven by the score from standardized tests, is required as a mandatory school subject from Grade 3 to university and as an important criterion for job admission and promotion. It is not too much to say that English scores could possibly determine Korean people's lives.

English "At All Cost": Sociocultural Investment The actual effect of the policy

pertains to the sociocultural and economic power of the learners and their parents. Access

to English education where qualified teachers, good curricula, and the authentic

environment are promised is not granted to every Korean. Accordingly, consumption of

English textbooks, English newspapers, magazines, tuition fees for hogwons and tutors,

application fees for exams and tests, test materials, hiring native speakers of English, and

going abroad to study in English-speaking countries in order to be able to access high

social positions through English attainment, is easily justified in many non-English

speaking countries including Korea. Thus, learners from higher socioeconomic

backgrounds are easily successful in the context where English proficiency is highly

required.

Some children are sent to English speaking countries on their own or only with

their mothers. In Korea, there is a newly coined, popular term, *Goose Father* which refers

to a father who stays in Korea to work and send them money to afford living and studying

in English speaking countries, such as the US, the UK, Canada, Australia, New Zealand,

and Philippines (Thatcher, 2008). The Philippines is becoming a popular country for

English learning, as the living expense is relatively cheaper than North American or

European countries. However, there exists a belief that one can learn "better" English in

western, Inner-Circle countries such as the United States or Canada.

According to a study conducted in 2010 by the Korean Ministry of Education, there

are 273 English kindergartens nationwide (Yi, 2010). English-speaking kindergarten

costs around $800 per month (Thatcher, 2008), and the cost is sometimes higher

depending on the location of the school. In spite of the economic burden, the obsession

with attaining English proficiency does not cease and is continually increasing due to the never ending high social demand for English. The lowering age policy promoted the social discourse that Korean children need to learn English before they start elementary school to compete with other children.

Another bizarre trend to improve Korean's spoken English is tongue slashing surgery (Kwon, 2002). The surgery is supposed to make it easier for young children to pronounce 'R' more native-like, which does not exist in the Korean sound system. Even if proportionally rare, this abnormal operation leads us to question the status of English in Korea. Here, the native-like pronunciation is also questionable, in that most Koreans have a limited view that speaking native-like equals being able to speak the American accent of white English-speaking people. This assumption is related to what I argued previously in regard to the global theme of most English schools in Korea.

The social atmosphere is reflected in media as well. Two popular Korean TV shows called "*We've Got Married*" <being broadcast on Saturday evening on MBC, viewer rating of 11.4%, on October 2, 2010 provided by TNmS> and "*Qualification for Men*" <being broadcast on Sunday evening on KBS2, viewer rating of 23.5% on October 3, 2010 provided TNmS> depict the status of English in Korea. In episodes in both shows, one of the main characters has to accomplish the mission of proving their English ability. In both shows, the main characters (Jo-Kwon and Ga-In, singers in *We've Got Married*; Lee Kyung-Gyu, a comedian in *Qualification for Men*) are embarrassed due to their poor English while being interviewed by a white Canadian teacher in a suit. In both shows, there was no clear reason as to why they had to go through the mission. However, the

rationale for learning English seemed easily accepted as we live in the era of globalization.

In the discourse of English fever in Korea, there is much unsaid that Koreans should mull over to be prepared for and to compete with globalization. Taking into account important concerns of contextual needs and cultural politics pertaining to English, I struggle to answer the following questions throughout this dissertation: why do we need English?, why is English validated?, who benefits and who is marginalized through obligatory English education and testing?, with whom do we communicate and negotiate in English?, what do we lose at the expense of teaching English?, what really happens once one successfully becomes a good English speaker?, and how can we define good English speakers in the age of globalization?

Emphasis of Communicative Language Teaching

Coupled with the growing international contact in the era of globalization, the emphasis of the Communicative Language Teaching (CLT) approach has become an important consideration in foreign and second language education. The attempt to enable English learners to communicate with English-speaking world citizens in natural, everyday environments through CLT is pervasive around the world (Wallace, 2002). The communicative need is clearly indicated in policy reform in Korean English education. Since the government's globalization policy, the major goal of English education in Korea has been to improve students' communicative competence and fluency rather than accuracy, since the 6th national curriculum was promoted (Kwon, 2000; Jung & Norton, 2002; Shin, 2007). Although CLT is not effectively performed in

schools in Korea due to the high stakes testing system, it is obvious that most Korean

English learners hope to have an oral competence, influenced by policy and social

needs.

The term "communicative competence" was coined by Hymes (1966), and later

defined by Breen and Candlin (1980) as "the ability to share and negotiate meanings and

conventions" (p. 92). It became popular through Canale and Swain's (1980) hypothesized

model of its grammatical, sociolinguistic, and strategic components, emphasizing

achievements in mutual understanding in the course of communication. Later, Canale

(1983) transferred some elements from sociolinguistic competence into the fourth

component which he named discourse competence. In spite of attempts of several

scholars in the field of second and foreign language acquisition, who have tried to

develop the concept of communicative competence (Hymes, 1972; Canale & Swain,

1980; Canale, 1983; Bachman & Palmer, 1996), language competence or proficiency

cannot be understood or evaluated under the simplicity of some models. However, the

rampant demand for communicative competence implies the increased role of English in

the global context.

In the critique of the unquestioned favoritism towards the CLT approach, Wallace

(2002) pointed out that "the value of sustained engagement with written text" (p. 105) is

disregarded without consideration of contextual needs because enhancing students' oral

skills is unquestionably promoted in the CLT approach. She critiqued that the goal of

CLT tends to be talk for its own sake, far from developing learners' critical literacy.

Pennycook (1994) also referred to the phenomenon as "empty babble of the

communicative language class" (p. 311). Meanwhile, current views of second language

acquisition (SLA) research have stressed the importance of focus on form since the overstated importance of the communicative aspect in communicative language teaching (CLT) was brought up as problematic. According to some research studies, CLT alone is not adequate to meet goals in SLA, in that primarily meaning-focused instruction does not necessarily explain language acquisition as it might overlook linguistic features of the target language (Lyster & Ranta, 1997; Lyster, 2004).

The actual effect of the globalization policy and educational goal for communicative competence can also be revisited with the help of Canagarajah's critique of dominant methodology in ELT. Canagarajah (2002) asserted that one cannot and should not take for granted the effectiveness and necessity of the teaching methodologies constructed by the hegemonic assumptions. He critiqued a growing tendency of process-oriented, learner-centered, task-based, and predefined CLT methodology established by ELT professionals that are mainly from dominant societies, and maintained the importance of developing "a context-sensitive and community-specific approach to language teaching pedagogy" (p. 142). In other words, pedagogies need to be situated within sociocultural contexts.

CLT in Korea: Futile Attempt and Vain Efforts The lack of critical consideration as to what kind of English education could best serve the needs of the Korean context has resulted in a thoughtless teaching and learning of English with painful repercussions on Korean people. Expectations on communicative competence have been raised in Korea with the international trend and its educational policy reform. Regardless of its contextual need as an EFL environment, this communicative demand placed socioeconomic

pressures on Korean teachers, students, and parents, in that oral proficiency is required (at least assumed to be required) in job application and promotion in Korea. As discussed in the previous section, there are many socioeconomic phenomena created by English education fever in Korea. The neoliberal condition of English is predominant, and the emphasis of CLT perpetuates the ideology. The unconditional advocacy of CLT, despite non-communicative needs in reality and at work in the Korean context, needs to be reconsidered and contextually discussed for desirable solutions.

The CLT approach's purporting to be learner-centered, process-oriented, and task-based in methodologies has been accepted as a given in the national curricular goal since the 6th education reform, according to the TESOL trend. Yet, they are hardly implemented in real English classrooms in Korea due to the highly product-oriented, test-driven curricula. What measures learners' proficiency is standardized tests such as TOEIC (Test of English for International Communication) or TOEFL (Test of English as a Foreign Language) which now have a speaking section; thus, enormous numbers of Korean students spend time and money to get higher scores on the tests. Why should Koreans invest (believe that they have to invest) on communicative competence in spite of the lack of practical application in daily life and teaching? Why is it so important to achieve communicative competence to become globally conscious or competitive Koreans?

The goals that Koreans aim for and promote need to be understood with greater appreciation of Korea's contextual needs. As discussed previously, English is not used in daily life in Korea, and the greater foreign population in Korea is not English-speaking. Therefore, the goal to raise Korean citizens' consciousness on globalization through

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English education needs to be more critically examined. Namely, what can be done to create a more socially just global goal that takes into account the global consciousness and the differences within Korean society? Is the goal achievable only by promoting communicative competence? What is needed in addition to communicative competence in order to expand Korean English learners' awareness of globalization?

Advocacy of Native English Speaking Teachers

The popularity of CLT is one of the most influential factors that granted the prestige of native speakers of English (Kramsch, 1997). Both native and non-native teachers of English have their own strengths and weaknesses in their teaching strategies; yet, perceived differences between them gives symbolic power to native speaking teachers within the conception of native speaker authenticity (Arva & Medgyes, 2000). Native English speaking teachers (NESTs) are often considered "better" teachers than nonnative English speaking teachers (NNESTs) along with the popularity of CLT even without teaching degrees and experiences. The native speaker fallacy is another social construct of globalization policy (Phillipson, 1996). In this section, I examine the term native speaker in regard to its political impact and question the unequal power relations between native and non-native English-speaking teachers.

Within the native teacher fallacy, native speaking teachers look more capable of providing students with authentic language and cultural information. Their confidence in fluency based on natural idiomatic expressions and nuances for language, as people whose first language is English, is recognized as a rationale for hiring them over non-native teachers of English. The issue of accent is another reason of discrimination

between NESTs and NNESTs. Teachers with non-standard accents (usually American or Canadian English is considered standard English in the Korean context) are perceived as less qualified and less competent (Lippi-Green, 1997; Canagarajah, 1999b; Thomas, 1999). In his research on language attitudes toward non-native English accents, Li (2009) found that 80 percent of his students had a preference for native-speaker varieties and accents, which is North American. The other 20 percent of the participants expressed a willingness to speak English with a local accent so as to maintain their cultural identity, but they also had doubts as to whether their local accents are comprehensible or not.

Maguire and Curdt-Christiansen (2007) argue that language affiliations are one of the patterns of ideological positioning. Their study on the identity accounts of Chinese children in heritage language school indicates that the children's language preferences are influenced by prevailing authoritative discourses, yet they also construct their own sense of agency. EFL learners' preference for the North American English accent is strongly related to the dominant social discourses in the given society. However, it can be reconstructed within EFL learners' resistance.

With respect to unequal treatment towards NESTs, many TESOL scholars have maintained that the common belief of the native speaker superiority should be challenged (Canagarajah, 1999b; Pennycook, 1998; Phillipson, 1992b; Rajagopalan, 1997). In his critique on nativeness, Rampton (1990) argues that native speakers should be determined by language expertise, rather than genetic endowment or through birth. Thus, he posits that it is time to shift our focus from "who you are" to "what you know." His concept of language expertise broadens the meaning of language ability and loyalty. In the following quotes, Rampton suggests why language expertise is a better term than nativeness:

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1. Although they often do, experts do not have to feel close to what they know a lot about. Expertise is different from identification.

2. Expertise is learned, not fixed or innate.

3. Expertise is relative. One person's expert is another person's fool.

4. Expertise is partial. People can be expert in several fields, but they are never omniscient.

5. To achieve expertise, one goes through processes of certification, in which one is judged by other people. Their standards of assessment can be reviewed and disputed. There is also a healthy tradition of challenging 'experts' (pp. 98-99).

Attempts to identify the advantages of NNESTs who share a mother tongue and culture with the students have also been acknowledged in the field of ELT (Kramsch, 1997). Phillipson (1996) argues that NNESTs can develop a better awareness of the differences between English and students' first language, and their first-hand experience in learning English can help them better understand the linguistic and cultural needs of the students. Medgyes (1996) maintains that NNESTs can better develop second language strategies and be more related to students' linguistic challenges. Within native teacher fallacy, second or foreign language learners are disempowered, in that they are forced to use the target language alone in class. In this consideration, research has demonstrated the necessity for acknowledging the learners' first language, their local culture, and their ways of thinking, in order for them to be respected, empowered, and motivated in learning.

Jenkins (2007) uncovers prejudices towards non-native English accents and deconstructs the intelligibility arguments against accents. She argues that beliefs about the correctness and authenticity of native accents emerge as very deeply held. One explanation Jenkins offers for these beliefs is that EFL learners have "at least to some extent been so strongly influenced ('brain-washed' even) by the prevailing standard NS English ideology" (p. 187). Similarly, Pennycook (1998) argues that the myth of treating NESTs as linguistically and culturally superior teachers is derived from the colonial ideology, which means that EFL learners are hegemonized within the colonial discourse. He adds the ideological power is exercised when deciding a medium of education in some colonial countries. The inequalities in society between bilingual (English and local language speaking) elites and monolingual, local language speaking citizens are continued in today's society within the global power of English.

Favoring NESTs and choosing English as the preferred medium in English classrooms are immense given the force of globalization which has elevated the importance of English. This "native-speakerism" is pervasive in Korea, too. The common misconception that English is better taught by native-speaking teachers is clearly seen in educational policy, job advertisements, and hiring practices. With the naïve assumption that native-like proficiency will be attained through NESTs, unequal access to job opportunities between NESTs and NNESTs ensues. Failing to understand the actual effects of the NS and NNS issue is perpetuating inequalities in the dichotomized NS and NNS construct. As Canagarajah (1999b) points out, it is ironic that NNESTs are discriminated in their home countries while discrimination against NNESTs in Inner-circle countries still remains.

Returning to the policy concern, the Korean government launched the English

Program in Korea (EPIK) in 1995 under the slogan of "reinforcing foreign language

education" and "reinforcing globalization education" in order to recruit native English

speaker teachers in elementary and secondary schools. Primary goals of EPIK are: 1) to

improve the English speaking abilities of Korean students and teachers, 2) to develop

cultural exchanges, and 3) to reform English teaching methodologies in Korea (Jeon &

Lee, 2006) by having more English input, more authentic English environment, and

greater cultural understanding. More than 1,992 teachers joined EPIK from 1995 to 2007.

Far different from its intent to go global by gaining English proficiency, the actual

practice of EPIK does not seem to be very successful. The lived experience of EPIK

teachers shows that they feel disempowered and excluded from the regular curriculum

which is highly test-oriented. In addition, they confessed to having management problems

in their classroom, as Korean students do not show interest and respect in what NS

teachers teach because it is hardly ever integrated into the evaluation (Jeon, 2009). Thus,

in reality, EPIK teachers were not perceived as legitimate teachers in the systemic and

structural marginalization from the regular curriculum. In my own experience of working

with NS teachers, they were often just figureheads for advertisements. It is worthy to note

that some were trying hard to develop their own teaching methodologies that could help

Korean students even in the highly test-oriented curricular system. But this was a definite

minority.

Eligibility requirements for EPIK teachers include: (1) citizenship in one of the

following countries: Australia, Canada, Ireland, New Zealand, the United Kingdom, the

United States, and South Africa, (2) a BA degree, (3) good mental and physical health,

(4) good command of English, and (5) ability to adapt to Korean culture and living. Applicants must have studied from the junior high level (seventh grade) onwards and resided for at least 10 years or more in the above-listed countries. This requirement reveals that the Korean government holds a narrow definition of what constitutes English(es) and native English speakers by privileging only Inner Circle varieties of English and teachers from the Inner Circle.

The Korean Immigration Services employs a system that only allows English teachers with passports from certain nations such as Australia, Canada, Ireland, New Zealand, the United Kingdom, the USA, and South Africa to teach regardless of the fact that many other countries (Singapore, Jamaica, Hong Kong, India, etc.) are also English-speaking countries. Recently, I read a news article on the use of robot English teachers in Korea. The robot, named *Engkey*, (See Figure 9) was developed by the Korea Institute of Science of Technology (KIST) and began teaching English at elementary schools in Korea (Jung, 2010). What surprised and disturbed me was that the robots are controlled remotely by English teachers in the Philippines with a display of a Caucasian face. The rationale was explained that well-educated Filipino teachers are far cheaper than teachers from Inner Circle countries or Korean teachers. Considering EPIK precludes Filipinos from obtaining the English teaching visa, Korea's racist hiring practices seem overt. In the categorization of native speakers as people who were born with a certain citizenship, a native-like command of the target language is not considered.

[Figure 9] Robot English Teacher, *Engkey*

"White" English in Korea The native-speakerism can be also explicated by how the representation of NESTs is linked to the representation of modernism and the practices of globalization. Constructed images on white English-speaking people through a variety of forms of media such as news, drama, and movies lead us to assume that they are modernized, rational, and educated people. On the other hand, dark-skinned people are often described as less cultured, less intelligent, and demonized sidekicks. Apart from a few media examples, there are conceptual reasons for the construction of representation. Why do white teachers look more professional and suitable? And, why are colored people relatively less respected and less desired? Even though they are citizens from the designated countries, perceptions of native-speaking teachers tend to differ according to

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their race. Fujimoto (2006) shares her frustrations with employers who equate being a native speaker of English with being Caucasian, and why non-Caucasians need to work harder in order to be seen as bona fide English teachers. Nero (2006) voices similar frustrations with "the notion in our field that ultimate authority over the English language (especially language teaching) rests with so-called 'native speakers,' who are tacitly assumed to be White" (p. 28).

Through my own experiences as an English learner and a teacher, I have witnessed this social phenomena and educational practice. There is a tendency of hiring white English teachers more than non-white English teachers in Korea. While working as an English teacher for 5 years at schools and institutions in Korea, I used to share these thoughts with other Korean and native-speaking teachers. My co-worker who is an Indian-Canadian confessed how hard it was for him to be hired in Korea as an English teacher. He said schools asked him for a colored photo in his resume, and once they found out that his skin was dark, they annulled the employment. Sometimes he had to lie and say he was born in Canada, not India, even though he had immigrated to Canada when he was two months old. Students and parents also tend to prefer white teachers for English instruction. I have often overheard parents complain when their children were assigned to classes with a non-white or non-American English speaking teacher. In spite of the aforementioned problems and no success in hiring NESTs, many schools conform to the dominant ideology that they have to hire them since they need to sell the representation of the NESTs.

The representation of NESTs is often related to other issues such as racism and sexism. This is represented in the Korean movie called *Please Teach Me English* (2003).

The romantic comedy movie is about a young woman who has to begin English lessons after she was unable to help a foreigner at her government office. This movie points to many of the critical issues related to English learning in Korea, such as excessive usage of English on street signs, having English names in English classes, unconditional aspiration toward English ability, motivations to learn English, and teaching methodologies. Another important issue, discrimination based on looks, more specifically a woman's body, is well depicted in the movie. At her first class, the white, blond-haired female teacher's lips and her body in a tight suit with a short skirt are filmed close up along with the Korean students' reaction to it. English teaching is related to sexually appealing images of foreign (non-Korean) English-speaking people, mostly women.

Many of my students would comment that white teachers look like movie stars. They were often thrilled to have Caucasian teachers with fair skin, blue eyes, and blonde hair. Many of them measured standards of being pretty or handsome by these teachers. In my experience, with management or administration, typically white, young, good looking teachers are put in front of photos and advertisements to demonstrate how global or international a company, school, or organization is. Students only seem to express a like for their black or dark skinned teachers when they embodied more outright attributes of physical beauty or had exceptional personalities or teaching styles. The criteria were more acute than for white teachers who seemed to be liked immediately due to their whiteness.

CLT, as a political response to globalization, has promoted the hegemonic ideology of the NS and NNS dichotomy with the NS superiority over Korean teachers in spite of no clear rationale and their little contribution to the regular curricula. The question of

whom we communicate with in the context of globalization will be of help in articulating

the purpose and objectives of CLT and English education in Korea. The rhetoric of the

NESTs as ideal and more qualified teachers needs to be interrogated in more complex

ways, interacting with social categories such as race, gender, ethnicity, class, and many

more factors (Lin et al., 2004). The advocacy of NESTs will be more deeply analyzed

later in this dissertation in the quest of knowledge construction related to different racial

groups.

Increased Interests in Culture in English Language Teaching

Increased opportunity of cross-cultural encounters in English among non-native

speakers by world interconnectedness through the Internet and demographic change in

the global era has raised a significant consideration on teaching culture in the field of

TESOL. With respect to the need of negotiation of meanings among people from

different countries, the role of culture in foreign language teaching and learning has

received much attention (Byram, 1997; Kramsch, 1991; Seelye, 1992; Valdes, 1990).

This attention reflects the prevailing goal of successful interactions with speakers from

different cultural contexts. "Intercultural Communicative Competence" (Byram, 1997),

which implies an ability to exchange information and establish and maintain relationships

with people from another country and culture in a foreign language, is one fundamental

aim in foreign language education. Even though many second language teachers and

researchers still advocate emphasis on linguistic development, many language teachers

have become increasingly aware that a second or foreign language cannot be

appropriately taught without addressing the culture (Hinkel, 1999; Kramsch, 1991).

The inevitability of teaching culture in foreign language teaching is a well-known and widely accepted belief in foreign language pedagogy. Language and culture are essentially inseparable (Seelye, 1992), and the relationship between language and culture has great significance in language education. Therefore, focus on culture in English teaching has been proposed by many TESOL academics (Valdes, 1990; Byram & Fleming, 1998; Byram & Risager, 1999; Lange & Paige, 2003). Whether explicit or not, culture is present in foreign language teaching (Byram, 1997; Kramsch, 1993) as a hidden curriculum (Cunningsworth, 1995). Cultural representations, whether they are discernible or not, are embedded in course materials, teaching methodologies, and extra-curricula conversations between the teacher and students.

In spite of increased concerns regarding cultural impositions in language teaching, culture is, in general, still an understudied, poorly conceptualized and theorized notion in TESOL (Atkinson, 1999). Culture in language teaching and learning in general, is granted a minor role despite its huge impact on language learners' ideologies and behaviors. Culture has not been considered as a main subject or an objective in ELT. More often, it is appended to the lesson as a motivating drive, background knowledge, or further discussion material (Kramsch, 1993; Paige et al., 2003).

There is also little discussion on how representations of one's own or other culture are constructed and how those representations work in constructing foreign language learners' ideology, as English continues to be strongly considered as a beneficial language to learn at any cost. As views of English as natural, neutral, and beneficial (Pennycook, 1994) are unquestionably accepted in the global system, emphasis on

learners' linguistic development is more highlighted in comparison to the importance of cultural impacts on ESL or EFL learners.

Before the 1960s, foreign language instruction of Latin and Greek was done for the pursuit of reading and translating literature. Languages were taught "for the sake of being scholarly" (Brown, 2000, p. 15) and "for the access to the great literary masterpiece of civilization" (Allen, 1985, p. 138). The emphasis was changed from the study of written language to communication (Steele, 1989), by replacing the grammar translation method of teaching the literary texts with the audiolingual method (ALM) in language teaching.

From the 1970s to 1980s, the role of culture in foreign language education became more influential as the communicative language teaching approach replaced the ALM. Canale and Swain (1980) claimed that "a more natural integration of language and culture takes place through a more communicative approach than through a more grammatically based approach (p. 31). Interest in culture in foreign language teaching was elevated along with the CLT method, reflecting emerging encounters among people through increased chances of traveling overseas and demographic change.

In the 1990s, the importance of teaching culture became more pronounced along with the emerging process of globalization. The heightened awareness and urgency for the effective teaching of culture in the global age are viewed in the United States' National Standards for Foreign Language Education Project, which proposed a comprehensive document on *Standards for Foreign Language Learning: Preparing for the 21st Century* in 1996 and in the *Common European Framework of Reference for Language: Learning, Teaching, Assessment*, which was presented by the Council of Europe in 2001 (Kumaravadivelu, 2008).

American *Standards* lists five major goal areas referred to as the five C's of foreign language education: Communication, Cultures, Connections, Comparisons, and Communities, with eleven clearly delineated standards. Four of the *standards* that directly concern culture are:

Standard 2.1: Students demonstrate an understanding of the relationship between the practices and perspectives of the culture studied.

Standard 2.2: Students demonstrate an understanding of the relationship between the products and perspectives of the culture studied.

Standard 3.2: Students acquire information and recognize the distinctive viewpoints that are only available through the foreign language and its cultures.

Standard 4.2: Students demonstrate understanding of the concept of culture through comparisons of the cultures studied and their own.

Suggestions that the European *Framework* aim at promoting interculturality, are:

- what cultural intermediary roles and functions the learner will need/be equipped/be required to fulfill;

- what features of the home and target culture the learner will need/be enabled/required to distinguish;

- what provision is expected to be made for the learner to experience the target culture;

- what opportunities the learner will have of acting as a cultural intermediary.

Although the two represent an increased discussion on the effective teaching of culture in foreign language education, their conceptual overviews of culture need to be interrogated, in that they conceptualize culture in a reductionist way. The notions of culture in foreign language teaching and learning have been reexamined within the framework of critical social theories and Cultural Studies (Atkinson, 1999), and it will be discussed in Chapter 3 of this dissertation.

Defining Culture Defining culture is vital in this research, in that I interrogate knowledge production and its impacts within the practice of culture/subjectivity creation. Korean people's ideology, identity, and subjectivity are a product of sociocultural structures and their consent to conform to them. Culture is a difficult word to define. The complex and complicated word has no consensus on a clear-cut definition. Williams (1976) accounts for the reason, in that the word has "come to be used for important concepts in several distinct intellectual disciplines and in several distinct and incompatible systems of thought" (p. 87). Maintaining the uselessness of trying to define culture, Hall (1997), emphasized that what is more important is to question what culture *does*, not what culture *is*. Despite its difficult and elusive nature to define, culture teaching in foreign language education needs to entail a current understanding of culture.

Culture, in its broadest sense, stands for institutionalized forms such as art, architecture, theater, dance, music, and literature that constitute "the ways of a people" (Lado, 1957). It also stands for shared life styles, beliefs, morals, customs, and value systems that are realized in everyday practice of one community. The former is known as Culture with a capital C, and the latter as culture with a small c (Kumaravadivelu, 2008).

In such a static distinction of culture, culture is perceived as mere non-changing information (Liddicoat, 2002). Such a traditional distinction of culture is seen in the definition of culture in foreign language education. Within a view that culture is owned by shared national or ethnic groups of people, culture is defined as Japanese or Jamaican culture, failing to explain a more complex nature of culture.

Similarly, Holliday (1999) suggested two paradigms of a large culture and a small culture. Critiquing the notion of a large culture due to its reductionist and essentialist nature, he suggests a notion of a small culture that is non-essentialist, in that it relates to cohesive behavior within small social groupings and activities. With no necessary containment or subordination among cultures, a small culture view seems to prevent cultural stereotypes. However, it fails to examine different levels of power among small cultures.

In a more dynamic view, culture is viewed as "a dynamic system of symbols and meanings" where "past experience influences meaning, which in turn affects future experience, which in turn affects subsequent meaning, and so on" (Robinson, 1988, p. 11). Consequently, "culture determines what we perceive, how we react to situations, and how we relate to other people" (Hall & Hall, 1990, p. 136). Thus, understanding culture should involve the consideration of intertextual and ideological underpinnings in terms of construction and dissemination of knowledge and culture. Cultural experiences often lead to one's knowledge on and subjectivity towards others.

Culture is not a monolithic, fixed, neutral, or objective category, but rather a dynamic organism that exists in discursive fields in which power is exercised (Kubota, 1999). This can be better understood in the collision of different cultures. Bhabha (1994)

took an example of colonial and immigrant contexts where diverse cultures collide. In

those circumstances, sustained cultural transformations may occur, in that individuals are

likely to relocate themselves from their own culture to the dominant one. According to

Bhabha, these encounters among cultures resulted in a "third culture," a "third space"

(Maguire, 2005), or a "third place" (Kramsch, 1993), which provides people with agency

to negotiate within and to construct their own hybrid culture and reconstruct their own

individual identities.

In a poststructural perspective, culture is a theme that focuses on issues, values, and

problems to interrogate construction of meanings in context-specific ways (Crawford-

Lange & Lange, 1984). Kramsch (1998) defined culture as "membership in a discourse

community that shares a common social space and history, and a common system of

standards for perceiving, believing, evaluating, and acting" (p. 127). As each context has

different values and problems, culture is defined as "a context for language, a system of

meanings that is realized in language and hence can be construed in language" (Halliday,

1999, p. 18). Culture is what each context creates in a complex and unique way.

Consequently, what Korean context holds and what its members are participating within

needs to be understood as a culture. As one culture, ways that Korean people perceive,

believe, and react to other languages, cultures, and races need to be interrogated and

challenged within power complexities.

Culture Teaching and Context Along with the political and economic powers of

English-speaking countries and their language, there has been an increasing number of

people moving into English-speaking countries such as the United States and Canada for

immigration or academic purposes. The Korean Ministry of Education reported that about 85,095 Korean people are currently studying in North America in 2009, and the figure is growing annually (Mo, 2009). Due to the complexity of the societies filled with diverse cultural and linguistic groups, ESL education, to some extent, embraces the need for multicultural education.

While it is commonly believed that ESL education is a naturally multicultural venue, in that the major purpose of ESL education is to help immigrant people in the US or Canada to achieve English and participate in the society, one of the dilemmas of a multicultural approach in ESL education resides in its empty form of political correctness (Kubota, 2004). In ESL classrooms, where English language learners of different backgrounds come together, cultural differences are often celebrated in decontextualized and trivialized ways of "cultural tourism" (Derman-Sparks, 1998). Such approaches present typical activities for ESL students, such as celebrating an international day or introducing ethnic cultures of students, without problematizing learners' culture in relation to power and difference, reifying cultural stereotypes.

In EFL contexts including Korea, given the relatively less multicultural and de-contextualized nature of the target language, culture teaching tends to be limited to teaching target language culture. Since the United States, Canada, or the United Kingdom are considered to be nations of the target language, American or British culture is dominantly discussed in EFL classrooms in decontextualized, superficial ways. Accordingly, western cultures are essentially introduced without a strong supportive rationale or scrutiny (Prodmorou, 1988; Saville-Troike, 2003).

However, considering that the role of English education in many EFL contexts is to foster global citizens through teaching English as a worldwide means of communication, English education today needs to acknowledge this dynamic multicultural backdrop. In the current global context, it is a mistake to discount the diversity of English-speaking cultures that exist beyond the dominant American and British cultures. Therefore, EFL education too has strong pedagogical implications in regard to learning diverse cultures. In addition, far from the functional needs of English among multicultural learners in the ESL context, EFL education needs to examine the ideological influence of English language and its culture to its context through the force of globalization.

Culture Teaching in TESOL Depending upon the approaches to culture, culture teaching in language classrooms has divergent meanings, goals, and methodologies. In the perspective that views culture as a topic, culture becomes factual information to be transmitted. In this approach to culture, foreign language learners are expected to know factual information about the target society and the culture. Learners often get information on area-specific knowledge and culture-specific knowledge in foreign language classrooms (Brislin & Yoshida, 1994). Area-specific knowledge includes information about geography, economy, history, or other aspects of the country such as food and holiday. Culture-specific knowledge concerns rituals, hierarchies, organization of time and space, etc. in the particular culture in which they are interacting. In many language classrooms, culture is frequently limited to "foods, fairs, folklore, and statistical facts" (Kramsch, 1991, p. 218). Perspectives that conceptualize culture as a closed and complete entity limit culture teaching to mere dissemination of cultural information rather

than the interrogation of continual, changing, dynamic nature of culture (Crawford-Lange & Lange, 1984).

In the functional perspective that views culture as skill and "know-how," culture is often taught to enhance language learners' target culture awareness to establish "pragmatic coherence" (Kramsch, 1998, p. 28), used to make target language utterances more socially and culturally appropriate in language use. Skills and know-how entail behaving appropriately in interacting with people from other cultures in accordance with the conventions and social norms of the community where a target language is spoken. Some authors provide a table with appropriate behaviors across cultures (Bristlin & Yoshida, 1994; Seelye, 1992). The goal-oriented activities are based on dialogue, discussion, and role-playing among learners, suggesting specific behaviors. Thomas (1984) argues that language learners need to achieve metapragmatic awareness in order to avoid sociopragmatic failure and breakdowns in communication with native speakers. Cultural behaviors such as body language, posture, movement, and eye contact have begun to be discussed in second and foreign language teaching and research (Morain, 1986). However, this oversimplification of culture reinforces stereotypes and generalization on culture, and does not include the complexities in intercultural relations.

Culture teaching in foreign language teaching is identified (Brislin & Yoshida, 1994) as openness towards other cultures and willingness to relate one's own cultural viewpoint to the target culture. This view on culture teaching is related to the reflection of personality traits, attitudes, motivations, values, beliefs, cognitive styles, and so forth. Openness is considered to compensate for linguistic deficiencies through good manners and attitudes as one communicative strategy. Affirming other cultures by existential

competence, accounts for distancing oneself from the cultures; understanding culture remains static and unchangeable. Alternatively, Robinson (1988) focused on universal aspects of culture to decrease second language learners' cultural tensions that come from differences. However, cultural simplification, generalization, and stereotypes are not questioned by being aware and open towards other cultures. The danger of essentializing culture can only be avoided through a critical understanding of how cultures are constructed and how power functions between cultures.

In a more interpretive approach towards culture, which does not just transmit cultural information, teach social skills, and emphasize empathy, Kramsch (1993) indicates that second language learners establish a "third space" by decentering from their first culture and observing the target culture. The notion of third space is understood as a critical aspect of conceptualizing identity construction within cultural and historical boundaries (Maguire, 2005). By constructing a third space, second language learners synthesize elements of different cultures and establish their own understanding of the cultural differences between those cultures. In this conception of culture, the importance of personal interpretations of culture is stressed rather than just absorbing stereotypical cultural knowledge. Second language learners are encouraged to view second language learning as a new cultural experience by mediating between their home and the target culture to reach an intercultural awareness (Ho, 2009). This view helps us question how Koreans compromise between national identity and western affinity.

Dealing with "Global" in ELT An important question, when it comes to culture in ELT is the scope of target cultures. In other words, what cultures should be taught in English

education? There are three perspectives to viewing target culture of the English language: 1) teaching the culture of the countries whose first language is English, 2) giving importance to learners' home culture, and 3) expanding target culture to international culture, which indicates more than just English-speaking country's culture (Nault, 2006a). Byram (1997) promotes intercultural communicative competence. This means that because English is being used in increasingly multicultural contexts, one must understand the varying usages. For example, a Korean EFL speaker communicating with a Spanish EFL speaker will have to know the cultural background of the Spanish person and vice versa in order to better understand each other.

Coupled with the fact that English is a first language in the Inner Circle countries, cultures of those countries are easily considered as the target culture of the English language (Garwood et al., 1993). This perspective is problematic, in that all English-speaking countries' cultures are not homogenous or identical, even though they may share many things in common (Sardi, 2003). This false notion of defining culture in English teaching reinforces another myth that English culture can be taught by only native speakers of English (Crawford & McLaren, 2003). Given the notion that only native speakers can bring authentic target culture, local teachers tend to be excluded in teaching culture in English classrooms.

Challenging the myth that the target culture in English education should be only English-speaking countries' culture, a learner's local culture is of importance among some TESOL practitioners. The local content approach is seen in some English textbooks such as *Go for Chile!* (McKay, 2004), *The Japanese Mind* (Davies & Ikeno, 2002), and *Small Group Discussion Topics for Korean Students* (Martire, 2003), where students

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promote and discuss issues of their own cultures in English. These texts recognize the importance of local knowledge in raising target language learners' pride on their own culture. Also, learners are encouraged to introduce their local culture to foreign interlocutors.

There is research that opposes the unconditional introduction of western culture in ELT. However, there is another concern; McKay (2004), in her survey of ELT texts from Morocco, Chile, and Japan, found that many publications that are intended to challenge Western cultural dominance ironically reinforce the link between English and the culture of native speakers, as the text materials tend to dichotomize target culture (western culture) and their own local culture. In addition to this, the narrow focus on local content can prevent learners from learning about cultures outside of their own country.

More global approaches to teaching culture have been adapted in EFL education in light of the increased multicultural use of English (Nault, 2006a; Ho, 2009). The concept of English as a global language implies that culture teaching in ELT must enhance its cultural and geographical scope by including cultures of non-English speaking countries in addition to English-speaking countries' and learners' home cultures (Wandel, 2003). The global approach to teaching culture has a crucial implication in EFL education. As increased contact between non-English speaking people through business or educational purposes indicates the importance of incorporation of global cultures, intercultural knowledge, and cultural sensitivity are no longer avoidable in EFL education (Wandel, 2003).

In a more critical sense, intercultural knowledge and sensitivity, which are emphasized within the discourse of globalization, do not necessarily change perspectives

of and behaviors towards other cultural groups. In spite of increased encounters and interests in Southeast or South Asian people in Korea, many Korean people's attitudes of behaviors towards them remain the same. With the help of poststructural and socioconstructivist theory, culture is understood as a system of meaning that is socially constructed and shapes our subjectivities. In this regard, the purpose of teaching culture in EFL education should be reexamined and taken into consideration in terms of restructuring the power system among cultures.

Culture in Korean English Education Returning to the previous discussion of actual practice of English education in relation to the policy change, the reformed 7th national curriculum clearly indicates that Korean English education is designed in line with globalization (Yim, 2002). It defines the ultimate purpose of learning English as promoting national interests by accepting world culture through English, the global language in the age of globalization. Furthermore, it is seen as contributing to world peace by understanding the citizens of the world through communication and feeling greater intimacy with them. In the description of the curriculum, it explains that the purpose of foreign language education embraces improvement of understanding citizens who use the target language by being able to understand their culture and thoughts. It also indicates that those who are good at English and understand foreign culture will not do culturally harmful things to their own citizens or citizens of the world.

Although there needs to be a more thorough way of defining target language users and their culture, the reformed curriculum is seen as a reflection of social demands in the 21st century. However, in a survey of teachers, students, and parents asking if Korean

public English education contributes to raising global perspectives and to promoting collaboration with world citizens, the answer from all respondents except for a few middle school teachers and elementary students was negative. The answer to the question, if Korean public English education helps in raising abilities to understand and use a variety of foreign information, was also negative (Yim, 2002).

Interestingly, as discussed in the previous section on the NEST fallacy, the possible solution from the parents and students to help Korean English learners raise global perspectives was to hire more NESTs and have more conversation classes, in that they can bring authentic foreign cultures to Korean classrooms. Suggestions of this matter from teachers and educational experts also included the increasing hours of English class, which will take effect as of 2010 (for Grade 3 and 4) and 2011 (Grade 5 and 6).

Mandated by the globalization policy, the Korean government proposed a revision of English language textbooks; accordingly, English language textbooks used in Korean English education demonstrate Korea's globalization drive. A new series of English textbooks was created in 1997 and implemented in schools in 2001, reconciling the goals of promoting Korea's global participation and Korean national pride. Yim (2007) conducted a research on content analysis of English textbooks in order to find out how the theme globalization is delineated in the course material. He examined the three most popular and widely used textbooks (Doo San, Ji Hak Sa, and Chun Jae Gyo Yuk), focusing on the first and second year middle school English textbooks.

In Yim's topical and thematic analysis, a high percentage shows that Korean English education is being used as a means of promoting global perspective. In his study, 22.4% of topics relate to life in foreign countries, 12.1% of the themes relate to learning

and understanding the differences of other cultural groups in first year middle school English textbooks, 18.5% are topics and 15.6% are themes relating to life in foreign countries in second year middle school English textbooks. In addition to the main topics and themes on foreign (non-Korean) cultures, all the textbooks encompass a section for culture learning in each lesson.

However, the cultural content of all six textbooks largely focuses on the life and people of English-speaking countries, predominantly in the US, the UK, Australia, and New Zealand. Over simplified representation of US culture is evidenced in the description of foreign culture and lifestyles as being upper-middle class white people in urban and entertaining settings, such as birthday celebrations, surprise parties, playing sports like windsurfing, skydiving, roller-skating in fancy outfits, family picnics, and overseas travel (Yim, 2007). In short, Korean English textbooks are limitedly designed in their worldviews and do not reflect the global awareness they strive to generate.

Korean English textbooks promote national pride over global cultures by embracing Korean traditions and cultures as centered and superior and highlight Korea's national achievements overseas. 17.1% in the first year and 12.2% in the second year middle school English textbooks themes are about national pride, and Korean language, food, and traditional culture are introduced as more superior and wiser than non-Korean ones. In short, Korean English education as a response to globalization policy fosters Westernization while maintaining and advocating national pride.

Kubota (2004) posits that learning English does not automatically bring about intercultural understanding. In spite of the attempt to include cultural issues in textbooks to raise students' intercultural awareness as one of the goals of teaching English in the

age of globalization, cultural knowledge does not get much attention; it is excluded in the evaluation part of the curriculum, which is highly important in the Korean educational system. What is considered legitimate from the textbook are the linguistic features of the lesson that will be assessed through tests. Thus, there is a discrepancy between the policy and educational goal and the actual practice in the classroom.

A narrowly confined view of foreign (non-Korean) cultures causes limited understandings regarding other cultures and reinforces the dominant ideology of western superiority. Emphasis on national pride in reaction to western superiority impedes appreciating non-western and non-Korean cultures and plays a role in discriminating minority cultures that exist in the Korean context. Therefore, it is highly problematic that Korean students are exposed only to this limited and distorted view of the world, and that the current Korean educational system discourages students from developing awareness of diversity and cultural sensitivity.

Raising Sociocultural Issues in English Language Teaching

What has been importantly acknowledged in the mainstream Second Language Acquisition (SLA) theory is developing effective methodologies to improve second language learners' linguistic proficiency. The linguistic approach often fails to link language with sociocultural context where it is learned and taught. Concerned with the what (i.e., communicative competence) and how (i.e., communicative language teaching or task-based language teaching) alone, language learning is often detached from larger historical, sociocultural circumstances where it is used (Lantolf, 2000).

Canagarajah (2005) believes literacy should be relevant and engaging by focusing on students' real life concerns. He asserted that social justice and transformation would be achieved through education which aims at raising students' critical consciousness on locally-situated social issues. He argued that it has been almost two decades since the concept of critical pedagogy has been introduced in ELT. Critical pedagogy deals with questions of social justice and transformation, connecting literacy to the world. Implementing critical pedagogy in the English teaching context is about finding a relationship between the word and the world (Freire & Macedo, 1987). Freire (1970) argued against traditional methods of teaching, which he termed as "banking concept of education" (p. 53), and suggested "problem-posing education" (p. 60).

At a more practical sense, Wallerstein (1987) devised a systematic process of teaching students within Freire's critical framework. She suggested that a teacher can begin with helping students identify particular problems they face in their real life. Then, the teacher presents a text that can engage students and stimulate discussion on the problem and students' experiences with the problem. The teacher can then introduce other materials to help students understand social forces that affect their lives. Finally, the teacher can encourage the students to come up with solutions and to take action on the accused problems.

Korean English curricula and evaluation are designed for linguistic development; thus, what are counted as teachable are grammatical features and vocabularies. The English subject in Korean national university entrance exams assesses reading and listening comprehension. Comprehension is based on the information that is stated in the reading passages. Accordingly, cultural contents are ruled out in legitimacy in spite of the

policy trial. Even though discrepancy between the education goal and the actual pedagogy is salient, only the outcome of the standardized tests matters in Korean English education.

Excluded cultural and social issues in relation to global discussion include issues of race and ethnicity. Interrogation of the ownership of English and English users should open a discussion on race in Korean English education. Again, English is used among different races, and negotiations among other races are naturally encouraged in English use. Therefore, it is problematic that issues of immigrant workers in Korea and multicultural family mostly shaped by the mixed marriage between a Southeast Asian woman and a Korean man have not been discussed in English education.

At the risk of generalizing, Korean people's perceptions and attitudes on them do not seem the same as what they have in dominant western cultures. In the survey conducted in 2009 by Korea Culture & Tourism Institute, asking 5,000 travelers from 16 different countries if Koreans were kind, above 70% of travelers from western countries responded affirmatively (German 79.7%, French 77.9%, English 77.1%, Canadian 73.2%, American 73.1%, Australian 71.4), while Asian travelers responded relatively in the negative (Taiwanese, 32.8%, Hong Kong, Singaporean, 44.5%, Japanese, 48.6%, Thailand, 48.9%) (Hong, 2009).

With no information about the context where the travelers had encounters with Korean people, it is hard to arrive at a conclusion that Koreans are more discriminating towards Asians over Caucasian westerners. Nevertheless, I suggest this statistic figure as one important datum and discussion material that backs up the urgency of this research. Within the power complexities of language and culture, when two or more languages or

cultures collide, less dominant ones vanish, as Koreans choose to speak English when dealing with English-speaking people and they choose to speak either Korean or English when they have to deal with non-western people.

Another social issue is raised in dealing with primary foreigners in Korea; they are Southeast Asian wives. Advertisements for Korean men to get married to Vietnamese, Philippines, or Cambodian females are easily seen in rural or suburban areas in Korea. This marriage system was promoted for old Korean rural or disabled men who do not have a hope for getting married to Korean women. The advertisements contain racially and sexually discriminatory commentaries; for instance, "get married to a virgin Vietnamese," "they do not leave home even when they get hit by a husband," or "they work hard and are obedient to a husband and his family." Inserting derogatory comments in the advertisements soon became illegal; yet, Koreans' moral consciousness and legal and educational system concerning its local multicultural context need to be much more developed.

The recent case of a Korean man fined for insulting an Indian man by calling him dirty and smelly (Kang, 2009) is a testament to the various harsh conditions, including a low salary and verbal and physical abuse that foreign workers from Southeast Asian and South Indian countries contend with (Bae, 2009). These are issues that need to be raised to prepare Korea for the global era. More recently while holding the G20 Seoul Summit in November, 2010, the Korean government tried to clean the streets, which meant they would not allow illegal foreign laborers (mostly Southeast Asians) in streets when welcoming foreign officials to Korea. Ironically, promoting a global event seemed to degenerate into a racially discriminating event.

In addition, one can easily find Korean media clips that represent the novelty and superiority of English and English speaking white people and Korean elites whereas the Middle Eastern and Southeast Asians are depicted poorly and in a derogatory fashion. In many Korean shows, western European people are depicted as having "superior genes" (this term actually exists and often times is used in describing tall, western looking people in Korean media), whereas foreigners from Southeast Asia or South Asia are only depicted as working-class laborers. Also, Chinese or Thai language is used as a source of comic relief. Here, the concept of race becomes more complicated, being tied to the concept of social class.

In order to highlight the role of English in the current global context, I present one video which Korea's Educational Broadcasting System (EBS) aired in 2009 (see Figure 10). This video was made for the purpose of researching Korean people's attitudes when dealing with different races, reflecting increased concerns on Korea's growing multiculturalism. It is unrealistic to say that this one example accounts for the whole Korean society; yet, it is a great example that addresses issues of language, race, and concomitant subjectivity of Korea people.

[Figure 10] Media Clip: Koreans' Reactions to Different Races
Source: http://www.youtube.com/watch?v=0MQpfJajiWo&feature=related

In the video, one Caucasian male (Canadian) and one Southeast Asian male (Indonesian) are separately asking for directions in English from Korean people in Seoul. Both of them were holding a map and asked in a polite manner saying (in English) "Excuse me, where is COEX mall?" "How can I go to COEX mall?" "Can you tell me where COEX mall is?" Also, they always remained deferential regardless of whether they received an answer or not.

Before the experiment, random people in the street were asked how the results would be, and almost all of them answered that the two travelers will get help equally. However, Korean people's reactions were clearly different. Many people ignored the Indonesian man while many people showed interests in the Canadian person's English. None of the people in the street were confidently fluent in English, but they willingly helped the white man. Some people even approached the white man first before they were asked, and some people instigated casual talk, such as "Are you traveling?" after helping

him. In contrast, Korean people did not much care when the Indonesian man stopped them and asked a direction. Most of them in the video said they do not speak English. This instance implies the different status of English and the lack of ethical concern in English use in Korea.

What is the difference between the English that the white, Caucasian looking man was speaking and English that the Southeast Asian man was speaking? Why did the two foreigners ask for help in English in Korea? What makes most Koreans respond to them differently even though they both were speaking English? Did the accent of the Indonesian man matter? Did their race and look matter? How are ideologies and subjectivities on other cultures and races constructed, and what makes us perceive and behave in certain ways? What are the ethical issues that English learners need to know about? This video brings language teaching to a much more complex dimension.

Exploring Possibilities of English Pedagogy

There is a social order in the Korean context that is creating new forms of cultural and social discriminations and perceptions of the world. Established social order in everyday life includes racial and linguistic hierarchies. Western ideology in the guise of globalization is rampant and highly valued compared to non-western culture such as those of Southeast Asia and South India. Here, I explore possibilities of English pedagogy that better addresses issues of globalization.

In spite of the prevailing theme of globalization and visible social inequalities in the Korean society, English education in Korea has not been a venue to equip students to have critical and socially just understandings of other races and cultures. Promoting

American, native-like standards, white supremacy, marginalization, and social inequalities through policy, educational curricula, testing, hiring teachers, selecting textbooks, and limited culture teaching, Korean English education perpetuates the western ideology and the existing social order. Besides that, with discussions on cultural and social politics ruled out, inequalities pertaining to language, race, ethnicity, gender, and sexuality in the Korean context have not been discussed in the existing Korean English education.

What inspired me to embark on this research is the potential possibility of English education to play a role as a critical means to create a socially just world vision. In order for that to occur, questions such as how knowledge and culture are created and accepted, and how the globally dominant, influential, and powerful language of English and western culture are perpetuated, will need to be interrogated under rigorous theoretical and pedagogical rationales which follow in the next chapter. My literature review reveals that there is a huge pedagogical niche for a critical component in Korea's English education with respect to its aim for Korea's globalization.

Summary of the Chapter

In this chapter, I reviewed Korea's globalization practices focusing on the field of English education. Starting from examining impacts of globalization in TESOL and the global power of English, I narrowed down the research context in order to find out what specific changes globalization has brought about in Korean English education, and what social ramifications Korean English education has on Korean society. I examined Korea's educational policy and also looked at the lived effects of the policy. By researching

policy and social effects, answering the focus questions set out in the beginning of the chapter, I perceived that Korea's English education has a great potential to transform Korean people's misconceptions about globalization.

Chapter 3: Theoretical Framework

This study is informed by several critical social theories, mainly critical theory and cultural studies, which shape the theoretical framework. In this chapter, I explain how these theories helped raise and articulate my research inquiry and why I draw on the theories to answer my research question: What alternative pedagogy will inform Korea's English education policies to help create the socially and culturally just diversity that Korean society needs?

Discussions on social theories are essential in this dissertation. One important reason is that they enabled me to link life experiences and academic discourses. They provided me with a critical analytic tool to visit and revisit lived experiences and gave a rigorous and academic voice to them. In light of my experiences when learning and teaching English and interacting with people from diverse groups, I discuss social theories focusing on how knowledge and culture are created and impact people's ideology, identity, and subjectivity. Thus, I begin this chapter with an anecdote as impetus for theory discussion.

Journey to Theory

Although there are differences depending on contexts and its history, each culture or society has likes and dislikes. As discussed in previous chapters, the desire for western ideology is powerful and mesmerizing in many non-western contexts such as Korea. In Korea, something western is easily aspired to and craved for, since it makes us look normal, modern, and cool. In order to discuss the dominant western narrative in the

Korean context, I will explain my first encounter with American culture and its impact on me and my peers.

I was twelve when I first started to learn English at school. It was before the policy for lowering the age of starting English language education had been enacted. English was considered an important subject at that time, but it was not as all-encompassing as now. In 1993, there was only one student in my class who had ever been to the United States. To give you a little idea about the context at that time, the school I went to was located in an upper-middle class neighborhood in the 6th largest city with a population of one million in Korea. This girl, who has been to the U.S., was singled out from the very first day at school. I do not remember how and when exactly we found out that she had lived in the States. I remember my English teacher asked the class if any of us had been to or lived in America. (The teacher said America, not Canada, or some other English-speaking countries. She also said she had not been abroad.) The girl raised her hand, but I think we knew even before that.

What made her look different from us? What were the indicators that she had lived in the U.S.? Looking back on those days with my 12-year-old girl's eyes, she looked different to me. Even though we all had to wear a school uniform, her backpack, lunch box, stationery, shoes, and other accessories were different in design and brands. Another thing that distinguished her from us was her attitude: the way she raised her hands when called by a teacher, her incompetence in using chopsticks, using a fork instead, and bringing pizza or a sandwich for lunch, not a traditional Korean meal.

Whenever she said "In America..," we pricked our ears to listen to her captivating stories. Needless to say, we all were jealous when she was exempted from English

homework by reading the textbook in front of class with her perfect "American-like"

accent. Many of us admired this accent, and even her poor Korean accent made her look

special. (This attitude might also explain the popularity of many Korean American

singers in Korean media.) We were in awe of her and wanted to have the American

products she carried. Although I never recognized the brand names, I knew they were not

Korean brands. Our interests in her and the American culture she brought diminished as

time went by. However, the desire and needs formed by her cultural influx was what was

fascinating to recall, question, and deconstruct once I was awakened to critical pedagogy

during my master's program in TESOL in Korea. Why and how do English, an American

accent, and a westernized persona sell in Korea?

In the present time, in which culture and information exchange has become more

convenient through the development of the Internet, people seem to be more empowered

in choosing what culture to access and admire. Today's children choose what TV shows

to watch, what music to listen to, what products to buy, what brands to wear, what kinds

of people to make friends with, or what language to learn. However, the creation of favor

and disfavor is related to the power of knowledge and culture, in that ideological power

plays in people's decision making. The construction of power and its dissemination

through culture and discourse are better understood within the conversation of diverse

social theories.

Critical Theory: "How Is Knowledge Produced?"

What has influenced and grounded my conceptual framework was drawn from

recognizing the complexities in the construction of knowledge and its voluntary

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dissemination along with dominant culture. In order to interrogate the knowledge production system, I draw on the epistemological position of Western Cartesian modernism. Epistemology is "the study of knowledge, its production, the nature of truth, and the criteria we use to determine whether a statement is valid" (Kincheloe, 2008, p. 27); thus, it helps us understand the way we think, the way we perceive the world, and the way we view ourselves. In relation to this, Kincheloe (2005) developed a theory of socioconstructivism. He critiques positivistic ways of thinking and posits that "knowledge is socially constructed."

Positivism, which has shaped contemporary education, has the following characteristics (Kincheloe, 2001a; 2008):

- All knowledge is scientific knowledge

- All scientific knowledge is empirically verifiable

- One must use the same methods to study the physical world as one uses to study the social and educational worlds

- If knowledge exists, it exists in some definite, measurable quantity

- Nature is uniform and whatever is studied remains consistent in its existence and behavior

- The factors that cause things to happen are limited and knowable, and, in empirical studies, these factors can be controlled

- Certainty is possible, and when we produce enough research, we will understand reality well enough to forgo further research

- Facts and values can be kept separate, and objectivity is always possible

- There is one true reality, and the purpose of education is to convey that reality to students

- Teachers become "information deliverers," not knowledge producing professionals or empowered cultural workers (pp. 28-29).

Positivism, which frames mainstream education's limited ways of knowing and teaching, advocates that knowledge is universally absolute, objective, and not questionable. In this framework, other authentic, experiential, and indigenous knowledge are not validated. For example, my grandparents' knowledge of how to plant and dry herbs for medicine is not counted as having knowledge in the modern educational system. Knowledge from indigenous people's way of living and loving is not legitimatized. When I was about 15, my dad and I went to pick up my grandparents, who used to live in a rural area, to bring them to my house in a city. On the way, we stopped at a service station. There, my grandmother was gazing in awe at a vending machine for coffee. I mull over how ignorant she may look in today's knowledge system and how students who do not fit in the mainstream educational and social system can be considered failures.

Positivism is criticized by theorists such as Mark Horkheimer, Herbert Marcuse, and Theodor Adorno, who claimed that positivism fails to consider historical and contextual conditions affecting social beliefs. They indicate that positivism supports the existing social order rather than challenging it. Their attempt to interpret the world through critical theory provided many people, including me, with insights for alternative thoughts. The development of this theory by the Frankfurt School scholars follows in the next section.

The Frankfurt School

Kincheloe (2008) discusses the many difficulties in describing critical theory due to the following reasons: (a) there are many critical theories, not just one; (b) the critical tradition is always changing and evolving; and (c) critical theory attempts to avoid too much specificity, as there is room for disagreement among critical theorists (p. 48). Nevertheless, it is worth reflecting on the central nature of critical theory, as it is the biggest theoretical basis of this research.

Critical theory is closely connected to the work of scholars, such as Mark Horkheimer, Herbert Marcuse, and Theodor Adorno, at the Institute of Social Research at the University of Frankfurt. The Frankfurt School pioneered critical approaches to the study of culture from the 1930s to the 1960s. As a neo-Marxist group, they were some of the first theorists to criticize mass-mediated culture and society within critical social theory. As seen in Horkheimer and Adorno's famous study of the culture industry, they analyzed mass-mediated cultural artifacts as the commercial imperatives and instruments to legitimate the existing capitalist system through ideological control (Adorno, 1991).

Influenced by the devastations after World War I, including the economic depression and the failed protests in Germany and Central Europe, the members of the Frankfurt school started raising political sensibilities defying Marxist theory. Later, while in self-exile in the United States (leaving Germany to avoid the Third Reich), they began developing systematic critiques of American media which promoted capitalism and the American way of life. Their initial critiques on the uniformity and homogeneity of needs, thoughts, and behaviors by giant corporations and institutions provide us with cogent

insights to reflect on current highly mass-mediated, commercial social systems (Kincheloe, 2008).

Their theories and research practices utilizing the issues of power and socioeconomic distribution were influenced by many philosophical ideologists such as Karl Marx, Pierre Bourdieu, Michael Foucault, Jurgen Habermas, and many others. A fundamental difference between Marxists and critical theorists was that the latter did not delimit humans to class determinism. Instead, they engaged in critical investigation of social cultures to critique existing knowledge distribution and power structure.

Critical theory's focus of study is the intersections between technology, the culture industries, and the economic situation in contemporary capitalist societies (Kellner, 2002; Kincheloe, 2008). They examined the effects of mass culture and the rise of the consumer society among the working classes in a political sense. The scholars in the Frankfurt School posited that technology in the contemporary era constitutes modes of organizing and perpetuating social relationships, prevalent thoughts, and behavior patterns. Technology produces mass culture that manipulates individuals to conform to the dominant patterns of thoughts, behaviors, desires, or tastes. It is interesting to note that at the time that scholars like Adorno and Marcuse were writing, 20th century technology was very new.

The Frankfurt School was the start of developing critical approaches to culture and society and articulating the important social roles of technology and media culture, which serve dominant corporate interests in the global arena. In a global context, in which a new cultural environment is being produced through technology development and global media, the theories of the Frankfurt School are useful in raising a critical awareness

towards current forms of culture and society. Today's English education in Korea, which has been designed by the dominant narrative coupled with corporate power and the Korean people's consent, can be greatly informed by the study of the Frankfurt School.

Cultural Studies: "How and Why Is Culture Created?"

Cultural Studies is a major theoretical focus in my research along with critical theory. Cultural Studies helps articulate the lack of critical concern on culture in mainstream second or foreign language education. It provides a critical lens to historically and contextually analyze culture and to raise issues as to how and why a certain culture is accepted in a certain society. Cultural Studies was first developed and theorized by British Cultural Studies. I refer to it as British Cultural Studies, however, the theoretical construct is now known simply as Cultural Studies.

British Cultural Studies

Inspired by the Frankfurt School, Cultural Studies was inaugurated in the 1960s by the University of Birmingham Centre for Contemporary Cultural Studies. Richard Hoggart founded the Centre in 1964, and Stuart Hall succeeded and directed the Centre from 1968 to 1979 (Hammer & Kellner, 2009). British Cultural Studies developed a variety of critical methods for analyzing, interpreting, and criticizing cultural practices within the existing capitalist societies for a more socialist society. Both the Frankfurt School and the Birmingham Group focused on the intersections of culture and ideology and saw culture as a mode of ideological reproduction and hegemony which helps shape individual's thoughts and behaviors.

From the beginning, British Cultural Studies was oriented toward a political goal of social transformation. The early work of the Birmingham Group, which was led by Raymond Williams, Richard Hoggart, and Stuart Hall, discussed forces of domination and resistance to promote progressive social change. They initiated the crucial political question of how larger social forces help construct individuals (Hammer & Kellner, 2009).

The Birmingham Group endorsed Althusser's concept of ideology as a set of ideas that appears to be commonsense, taken-for-granted, not questioned, unchallenged, and neutral. Althusser originated the terms *ideological apparatus* and *interpellation* to describe how individual subjects are constituted by ideology, and conversely, how society plays a role in producing its individuals. Althusser (1971) purported that an individual's perception is shaped through a variety of interactions with established social institutions such as family, church, media, and education. According to him, ideological interactions or social practices determine individuals' beliefs, desires, and values.

British Cultural Studies was also influenced by Antonio Gramsci's concept of *hegemony*. According to Gramsci (1971), power is exercised through ideology and consent, and this form of power is labeled hegemony. Hegemony is created by accepting a common view of the social world. One of the most effective ways of control is creating a commonsense which we consider to be reasonable. Gramsci contended that a state of hegemony is achieved when a certain social order is in place, and when thoughts are shared with no questions of alternative ways of thinking. Studies on ideology and its effects is a central work of critical and cultural pedagogy (Giroux, 1992; Steinberg &

Kincheloe, 2004), focusing on how a variety of cultural forms influence people's perception of their worlds.

Both the Frankfurt School and the Birmingham Group focused on the way culture produces, reproduces, and legitimizes forms of thoughts and feeling and offer us resources to critically analyze and transform our current social situation and to develop critical theories with a practical intent. However, the two traditions are different, in that British Cultural Studies expanded the concept of ideology from Marx's notion of ruling class to other domains of social categories such as race, ethnicity, gender, sexuality, religion, and many other social dimensions in everyday life. Emphasizing the interplay of representations and ideologies of class, gender, race, ethnicity, and nationality in cultural texts, British Cultural Studies addressed the significance of who has control over cultural production and the contested nature of consumption practices (Hammer & Kellner, 2009). One may make the conclusion that since the Frankfurt School began earlier in the twentieth century, the consciousness of race, gender, sexuality, etc., had not been developed, and, thus, stayed closer to traditional Marxist constructs around class, economics, and power.

Also, British Cultural Studies emphasized the potential of audiences to promote social change whereas the Frankfurt School saw audiences as defeated and disempowered subjects (Hammer & Kellner, 2009). In other words, it focused on how various audiences interpreted and differently responded to media culture. This distinct feature of Cultural Studies helped me think about Korean people's different levels of resistance and agency in responding to dominant discourse on English learning, mixed marriages, popular culture, and so on.

Recently, Grossberg (2009) theorized Cultural Studies as "*disciplined, radically contextual, theoretical, political, interdisciplinary, and self-reflective*" (p. 32). These characteristics follow in point forms for detailed discussion as to how I came to choose Cultural Studies as a theoretical and methodological framework for my research.

Discipline: Cultural Studies is difficult to firmly define as it refuses to define itself in terms of a distinctive object, or in terms of fixed theoretical axioms, contrary to the traditional disciplines. It is a highly rigorous and theoretical discipline seeking new forms and articulations of knowledge. Critical Cultural Studies rejects an elitist approach. Cultural Studies theories deal with issues that are real, personal, and immediate for people who are participating in the society, not only academics or intellectuals (Grossberg, 2009). I am, as a researcher, greatly encouraged by this feature of cultural studies, in that I wanted to research something that has relevance to real life - my life.

Radical contextualization: In cultural studies, culture is defined as a product of a particular context. Dissecting culture within complex relations of power and domination becomes meaningful when the cultural politics is situated in the context where the culture is created, disseminated, and affects its people. Culture is a creation by people within a particular society of politics and power. Cultural hierarchies in Korea involving race, class, nationality, language, gender, and sexuality will differ from other social contexts. Far from generalizing the power structures regardless of contextual concerns, Cultural Studies helps us understand how culture is structured and creates inequalities in the given context. It articulates who produces dominant discourse and how it is accepted by winning the consent of the public. Understanding the importance of context, Cultural Studies identifies sources of power which influence the society and its people. Thus,

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Cultural Studies is ***theoretical*** and ***political*** in contextual ways (Giroux, 2009; Grossberg, 2009).

    Interdisciplinarity: Cultural Studies was constructed by a number of different methodologies and ***theoretical*** positions, incorporating the fields of anthropology, sociology, gender studies, feminism, literary criticism, history, and psychoanalysis, communication, and media studies. It is an interdisciplinary approach to culture and society that highlights how ideologies create domination and subordination; yet, it does not imply an unproblematic liberal pluralism. Rather, it desires to transgress established disciplinary boundaries and to create new forms of knowledge (Giroux et al., 1984; Grossberg, 2009). Informed by this feature, I attempt to construct a holistic picture of social practices in Korean society and its educational system through the bricolage of multiple social theories.

    Self-reflectivity: Cultural Studies questions its concepts and constantly rearticulates power under historical and contextual considerations (Grossberg, 2009). Reflecting on my own personal experiences situating myself in contemporary Korean context, I examine and reexamine what gives the Korean society power in regards to race, ethnicity, class, language, or geographic regions. What gives English its global status? What are the dynamics when we deal with American English speaking, white, western people? What shapes our perceptions on race, skin color, or accent? Why do we have different conceptions of white English speakers and people of color who also are English speakers? Who/what plays a role in constructing meanings of people and of the world? Is there mediation between the authentic and what we know? How is culture created, recreated, and diminished as time flows?

Critical culture theories provided me with useful knowledge and profound insights in reading the effects of cultural practices, as well as understanding the obvious and hidden political/economic/social agendas within the Korean context of globalization. Above all, it helped me to rethink culture and the relationship between dominant culture and people's identity and subjectivity formation.

Rethinking Culture

Culture is newly visited within the framework of critical theory and cultural studies. Culture as a system of meaning is profoundly related to how knowledge is socially constructed (Kincheloe, 2005). This socioconstructivist stance can provide a significant insight to understand how particular social meanings are constructed and how they affect individuals' understandings about culture and society. Similarly, Crawford and McLaren (2003) presented a poststructural perspective on culture. They argued that poststructuralism explores the situatedness and constructedness of meanings.

Poststructuralism, emerged during the 1960s critiquing structuralism, was developed by philosophers who rejected the deterministic methods of looking at reality. Poststructuralist scholars, such as Roland Barthes, Julia Kristeva, Jacques Lacan, and Michel Foucault, interpreted language as a structure of code, not a "truth"; thus, they recognized the power of discourse in shaping people's perceptions of reality. As a landmark of poststructuralism, Foucault helps us question relationships between power and knowledge by asking "how discourses construct(ed) individuals for human regulation" (Kincheloe & Berry, 2004, p. 119). One may say that poststructuralism has changed the paradigm of human knowledge.

The poststructural standpoint concerns itself with the relationships between human beings and their cultures. Second language learners can never isolate themselves from existing social structures. Some conform to the dominant society, whereas some resist being assimilated. Unfortunately, many SLA studies tend to detach second and foreign language learners from sociocultural and political backgrounds, focusing on linguistic features. However, determined by the social system and constituting the system as well, second language learners enter the struggle over sense of self and subjectivity.

Identity and Subjectivity Formation

In early studies on identity, identity was defined by social categories such as race, ethnicity, nationality, gender, sexuality, class, or language background (Edwards, 1985). In this view, Korean people are defined using the following terms such as Korean, English as a foreign (or second, depending on where they live) language learner, Asian immigrant, non-native speaker of English, or rich or underprivileged Korean man/woman, and so on.

In recent studies informed by the poststructural framework, identity is defined by experiences, behaviors, or perceptions. Gumperz and Cook-Gumperz (1982) explain that "to understand issues of identity and how they affect and are affected by social, political, and ethnic divisions we need to gain insights into the communicative processes by which they arise" (p. 1). This means that one's identity is better defined by looking at one's experiences or cultural practices. Norton (2000) labels identity as "how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future" (p. 5).

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She argues that "SLA theory needs to develop a conception of identity that is understood with reference to larger, and more frequently inequitable, social structures which are reproduced in day-to-day social interaction" (p. 5).

Concerning who Koreans want to identify with, I as a Korean believe that they want to identify themselves as Koreans. Paradoxically, in spite of the acceptance of western ideology, Korea is a country that holds a strong nationalism with its great ethnic homogeneity. However, this identification needs to be understood in a more complex way in relation to the discussions as to the construction of subjectivity and agency. Subjectivity is defined by Weedon (1987) as "the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relations to the world" (p. 32). The concept of subjectivity sheds a light on understanding as to what Koreans choose to like or dislike and why. Critical theory and its focus on the process of knowledge production within a particular social structure provided me with an insight to interrogate what determines individual's subjectivity.

Construction of Otherness

In articulating cultural meanings and subjectivity construction, the question of ideological constructs of the "Other" is worth being raised. Rosaldo (1989) points out "the other becomes more culturally visible as the self becomes correspondingly less so" (p. 202). Culture is likely to be labeled "Other" when it is in regard to a minority group. Distinguishing "the other" from the mainstream marginalizes the other, and it grants the mainstream superiority as a visible and invisible form. In Korea, Koreans are considered normal citizens; thus they are not labeled or categorized, whereas non-Koreans are

labeled "foreigners" or "the others." The social status of non-Koreans differs depending on where they are from.

Construction of otherness is reinforced by representation of cultural groups. Kellner (1995) illustrates that the way we perceive certain people or events is constructed and reinforced by biased representations of minority groups. Tomlinson and Masuhara (2004) note that cultural awareness is gained through experiencing the culture, either directly through visiting a culture, or indirectly, through films, music, or literature. In the EFL context, where learners have relatively fewer multicultural contacts, popular culture, i.e., media culture often becomes the main source of contact with other cultures. Consequently, it is important to create an EFL environment where learners can question and challenge cultural representations in media (Kim, 2005).

Cultural representations can shape how we think and affect our attitudes by promoting the dominant ideology of culture (Fiske, 1987; Hall, 1997). Internalized ideologies create common sense and help us view the world as taken-for-granted (Hall, 1997). "…ideologies make inequalities and subordination appear natural and just and, thus, induce consent to relations of domination" (Kellner, 1995, p. 95). In order to be able to question the internalized ideologies that can create social and cultural inequalities, the knowledge of the other should be interrogated with respect to its concomitant ideologies, the means of representation, and the underlying social practices (Giroux, 1988). We need to consider what mediates in constructing our beliefs on other races or cultures and what gives a certain race more power than other races in the present time.

Orientalism and Western Supremacy

Western supremacy and modernist rationality, in particular, have critical implications for today's global civilization or modernization. Korea's attempt to become more global implies that to become more modern means to become more western. Said (1978) appropriated the term *Orientalism* which critiques western ways of perception upon the East. According to Said, Orientalism is a system of cultural hegemony for the West to exploit the non-West by creating certain knowledge and belief systems. A particular contribution of Orientalism is its unique understanding of colonialism and imperialism which explores the historically imbalanced relationship between the West and the Orient. Orientalism directs attention to the discursive and textual production of colonial hegemony. Said (1993) writes,

> Neither imperialism nor colonialism is a simple act of accumulation and acquisition. Both are supported and perhaps even impelled by impressive ideological formations which include notions that certain territories and people require and beseech domination, as well as forms of knowledge affiliated with that domination (p. 8).

In order to justify their invasion of and domination over the East, the West created an ontological and epistemological distinction between the East and the West. The "otherized" East was distinguished from the West. One of the most prevalent discourses of this distinction can be the comparison between the "civilized" West and the "barbaric" East. In the dichotomized Orientalism, oriental people are depicted as inferior and culturally backward by the West, laced with western supremacist ideologies. The European superiority over the other gave the West a moral duty to govern its colonies.

Foucault's (1980) theory of knowledge assumes that all knowledge is shaped by its entanglement with power relationships and discourses to serve the purpose of domination.

Whereas Said focused on the West vis-a-vis the Middle East, I focus on the paradigm and practice which Koreans need to ponder in their own context. Orientalism in Korea is based on the belief that culture is completed with modernization, westernization, Americanization, and globalization. In addition, the so-called "elite intellectuals" of the society insist on further westernization under the name of globalization. The western narrative is dominating us not only at the political, economical, social, and cultural level, but also at the level of our own minds and bodies.

Global westernization has relevance to the power of English, and discussions concerning Orientalism have begun to be presented in the field of TESOL under the postcolonial framework. Pennycook argues (1998),

> The history of the ties between ELT and colonialism has produced images of
> the Self and Other, understandings of English and of other languages and
> cultures that still play a major role in how English language teaching is
> constructed and practiced: from the native speaker/non native speaker
> dichotomy to the images constructed around English as a global language and
> the assumptions about learners' cultures, much of ELT echoes the cultural
> constructions of colonialism (p. 19).

The current "politically correct" globalization policy and pertinent pedagogical practices in Korean English education do not critically overview unequal power relations surrounding people, culture, and value systems. In relation to the educational practices,

many Koreans' affinities to western culture, people, beauty, and mind sets, rather than to create their own fun, desire, and hope need to be probed. In the contemporary era, who sets and participates in the standards of superiority and inferiority? From whom are we different? By whom are we otherized? By what is the world order structured? Who produces knowledge on the Orient/Asia? What is important to note in Orientalism is that knowledge on the Orient was created by the Western imperialists. However, what is worse is that we, in the East, have also believed the western narrative and failed to produce our own thoughts pertaining to oriental/eastern culture.

The helplessness from the oppressed also applies to my own experience. People's assumptions on my culture through a biased lens came to me as dominant story and disempowered me in resisting the stereotypes. Correcting misinformation and arguing over culture were many times interesting and worthwhile things to do. However, at the same time, they were tiring and did not bring about much change in their thoughts. Giving names to race is arbitrary, as race is a socially constructed concept (Gresson, 2008). What then, mediates in constructing knowledge on race and by what methodologies do we define racial features? Korean people's distinguished attitudes towards different races demonstrate that race is a social pass that is intertwined with other forms of power. Said's theory of Orientalism played a great part in enabling me to question it.

Ideological Jump to Instruction: Critical Pedagogy

Theories that I discuss in this chapter made it possible for me to critically understand social phenomena within the complex power relations in terms of language,

race, class, and culture. In order to examine the ramifications of my new insights for educational purposes, I discuss critical pedagogy. Critical pedagogy is the educational application of critical theory and clearly reflects the dimensions of it. Critical pedagogy is closely related to many social constructivists' ideas of teaching and learning, and many leading educators in language programs, curriculum and social studies, feminists and women's studies, and media studies are siding with this paradigm of critical pedagogy; for example, Henry Giroux, Peter McLaren, Michael Apple, Joe Kincheloe, bell hooks, Antonia Darder, James Paul Gee, Donaldo Macedo, and Shirley Steinberg, to name a few. They value different ways of thinking about humans, education, and social phenomena, rejecting traditional positivistic perspectives.

Critical pedagogy is heavily influenced by the Brazilian educator, Paulo Freire. His work involves the connection between students' personal experiences and their social context. In order to bring that to educational practices, Freire (1970) presented a problem-posing education, instead of the banking model of education, in which teachers play a role as knowledge transmitters while learners are viewed as passive receivers of knowledge. In critical pedagogy, students are active learners who question the power structures in society and act to transform social injustice.

Freire (1970) argued that investigation of one's conscious construction (conscientization) becomes a starting point for critical action, referred to as praxis. He maintained that one needs to understand both explicit and implicit domination and marginalization operating in classrooms and society at large in order to bring about social change. He encouraged students to be aware of their circumstances and read social reality. His theory stimulated me to raise questions such as: What role does education

have in perpetuating the cultural or social hierarchies? What role can education play to raise learners who are empowered to question and act against social injustice?

In light of my experience and reflections on school's detached nature from society and beliefs that success is promised by individuals' efforts and academic achievements, school was a site of symbolic violence. Schools can indoctrinate students by legitimating particular social norms and practices in order to maintain the existing social order (Bourdieu, 1984). Monchinski (2007) also describes how classroom discourses validate certain forms of belief systems. School, as a dominant educational site, plays a significant role in producing social norms, beliefs, and knowledge. Within the educational system that emphasizes meritocracy and competition for success, schools become a place for knowledge transmission; thus, classroom practices become relegated to rote-memory of transmitted knowledge without giving students chances to imagine alternative ways of knowing, believing, and living. Education can be a powerful means to colonize one's way of thinking as "schools confer cultural legitimacy on the knowledge" (Apple, 1996, p. 64).

In dominant discourses that teach us how to think and behave, one can easily assume that there is only one way of viewing the world. Thus, the taken for granted knowledge that we face on a daily basis is hardly questioned. Many of us believe that absorbing factual information is the only way of learning. We do not learn how to challenge society, but instead to conform to the established social values to succeed in the existing systems within schooling and society. Consequently, the definition of education is limited to a mere act of deskilled teachers cultivating disempowered students. Critical pedagogy presents a vision to this disservice of education.

This contemporary global and media-saturated era requires new dimensions of critical pedagogy. With respect to this concern, Kincheloe (2007) proposes central features of evolving critical pedagogical synthesis in the 21st century. He believes that in order to understand the power of dominant cultural pedagogies and the importance of identity construction in this complex, high-speed changing era, it is essential to keep in mind the following features in the contemporary pedagogy:

- The development of a socioindividual imagination

- The reconstitution of the individual outside the boundaries of abstract individualism

- The understanding of power and the ability to interpret its effects on the social and the individual

- The provision of alternatives to the alienation of the individual

- The cultivation of a critical consciousness that is aware of the social construction of subjectivity

- The construction of democratic community-building relationships between individuals

- The reconceptualization of reason- understanding that relational existence applies not only to human beings but concepts as well

- The production of social skills necessary to active participation in the transformed, inclusive democratic community (pp. 37-39).

As seen in Kincheloe's attempt to revisit critical pedagogy in the new era, critical pedagogy should be evolving and reexamined within contextual considerations. It is supposed to constantly question the dominant power in the given context and draw

critical action for transformative change in the society. In addition, it should continue to investigate the relationship between individuals and the society in which they live, as individuals participate in the established social norms, and at the same time, are affected by the dominant knowledge that each society creates.

Summary of the Chapter

In this chapter, I discussed several critical social theories that shaped a theoretical framework for this study. First I drew on critical theory and Cultural Studies in order to answer my two important questions; "how knowledge is produced" and "how and why culture is created". Then, I connected this theory of knowledge and culture creation to identity and subjectivity formation. I discussed Said's Orientalism to give this study a more critical lens in examining the western superiority in the context of TESOL and Korean society. For the educational application of critical theories, I used critical pedagogy, which suggests a significance of education in transforming people's thoughts and attitudes towards social justice.

Chapter 4: Research Methodology

This chapter presents the methodological framework of this study. My analytical lens that crosses disciplines between TESOL and critical theory/cultural studies was built up within the bricolage of social theories I discussed in the previous chapter. Therefore, the methodological framework that best serves for my research inquiry is *bricolage*, "a multimethodological form of research that uses a variety of research methods and theoretical constructs to examine a phenomenon" (Kincheloe, 2005, p. 8). Bricolage, indeed, allowed this study go into a more profound level of research, enabling me to suggest a solution of "how to transform" instead of "what to find out." I begin this chapter by defining bricolage and major features of it. The rationale for choosing bricolage for my research methodology is explicated in detail in the following section which describes what bricolage is and what the research of bricolage looks like.

Bricolage: Structure of Rigour and Complexity

Bricolage was first used by Denzin and Lincoln (2000) in their work on research methods. They attempted to create a new dimension of qualitative research, which moves away from the scientific conception of research. Kincheloe further developed the concept and theorized the complex nature of how to ground research through bricolage (Kincheloe & McLaren, 2000). Highlighting ethical, epistemological, ontological, and political features, bricolage helps a researcher to transcend reductionistic modes of fragmented knowledge production and address the complexities of the social, cultural, and educational domains (Kincheloe & Berry, 2004). This alternative, complex

methodological approach provides a new level of research, in that it avoids following universally applicable methodologies which reproduce dominant ideology or monological knowledge through reductionistic research findings. Drawing from divergent forms of knowledge and research methodologies, a bricoleur gains a unique insight to better examine a phenomenon or a context where the research is conducted.

Major Features of Bricolage

There are several major characteristics of bricolage that I need to explain in order to show where and how the rigour and complexity of my research are framed. The features are: 1) knowing the importance of positionality, 2) looking for interdisciplinarity, 3) researching lived experience, 4) moving away from limited doing, and 5) rethinking a research goal. I delineate the details of each feature in the following sections.

Knowing the Importance of Positionality How a researcher locates herself in her research makes her research unique, in that understanding the construction of self and the influence of selfhood on perception affects the nature of her inquiry. Accordingly, what is vital to bricolage is positioning oneself in the research. Positionality is defined as "knower's specific position in any context as defined by race, gender, class, and other socially significant dimensions" (Maher & Tetreault, 1994, p. 22). The term is often used to describe how people are defined in diverse social settings. Davies and Harré (2000) referred to positionality as "a discursive practice whereby selves are located in conversations as observably and subjectively coherent participants in jointly produced storylines" (p. 91). Also, positionality is defined "not in terms of fixed identities, but by

their location within shifting networks of relationships, which can be analyzed and changed" (Maher & Tetreault, 1994, p. 164).

In order to identify ideological and pedagogical positions that affect my research and to seek meanings in the ever-changing construction of oneself, I as a researcher actively reveal how I believe I am constructed. Gee (2000) defined identity as being "recognized as a certain kind of person" (p. 99). I am defined as a certain kind of person by socially constructed standards. Each society has its own way of legitimizing the social norms. Thus, identity can be defined as "the product of interaction between self and society" (Zaretsky, 1994, p. 204). Also, identity is about one's relation to others. Bucholtz and Hall (2005) defined identity as "the social positioning of self and other" (p. 586), and one is defined by "the relationship with others, so one is depicted as somebody's mother or teacher." Thus, no one can function without others, outside of society, or free from cultural and ideological influences.

Positioning myself in various contexts as a middle-class, Korean woman who is now doing a Ph. D. in Canada, I feel these attributes are not enough to describe my construction of self. Such simple categorization of self does not provide a researcher with a deeper understanding of how and why she came up with a current research inquiry. However, in bricolage, ideological beliefs that are formed by a researcher's experiences and reflections are considered crucial influences on a researcher and her research. Researchers' experiences are not isolated from the sociopolitical and historical contexts, which shape their subjectivity. Thus, in bricolage, positionality is interpreted in a much more complex sense.

bell hooks' (1984) conception of margin and center also helped me interrogate positionality in regard to power dynamics, for how one positions oneself has something to do with relations between the margin and the center. We define ourselves in relation to the other race, gender, sexuality, and social class that are defined or categorized by the center. Thus, marginalized groups of people are often "labeled" by the dominant group. In Korea, I never was called a Korean person, but I am constantly racialized and called a Korean or an Asian in Canada where I study now.

My research inquiry was generated through understanding the complexity of the concept of positionality. By positioning and repositioning myself (or being repositioned by others) as a foreign student, or a Korean woman in a Canadian context, my eyes began to perceive social inequalities that racial and linguistic dominance and marginalization can bring about. Berry (2004) states "what a bricoleur selects or does not select and how he/she interprets the text has been influenced by the multiple socializing contexts and discourses through which he/she has passed" (p. 165). Locating and relocating myself in the context where research is motivated (Canada) and enacted for (Korea) deepened and heightened my insight and passion on this research. I believed that doing research on a rapidly multicultural-becoming and global-promoting Korean society, which must effect a socially just diversity is a reasonable endeavor. Although I had an idea that this was an issue, I was not able to give voice to it until I left my home country and experienced these various situations.

Simply put, what helped widen my views on culture and the world and investigate identity and subjectivity construction were my personal experiences in a new context. Being situated in the Canadian context for pursuing a doctoral degree, I began, even more

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seriously, to develop curiosity about the complexities of interplay between race, nationality, gender, language, and power. Considering that Korea is a relatively mono-cultural and mono-linguistic country, multiracial aspects in the Canadian society gave me new dimensions of knowledge on culture and difference. In the Korean context, where I share the dominant culture in terms of language and race, I had never experienced being situated in a racially and linguistically marginalized group. Finding myself in a different context helped me comprehend the importance of radical contextualization in Cultural Studies in which power structures vary depending upon its society. In spite of Montreal's multiethnic population, my first sensitization to cultural diversity was when I became racialized. Many times I was introduced as Korean, a Korean woman, or some Asian female whose name is hard to pronounce. Values embedded in that categorization were realized in many obvious and hidden ways.

Once I am labeled as Korean, most people list what they know about Korea, and within a minute, I become a rice-eating, chopstick-using, quiet, reserved, thin, and meek woman. In the western point of view, I am from somewhere else (foreign), and the established knowledge on the other side of the world collides with the new images that I bring. If I conform to their knowledge, they nod with understanding; if I look or behave differently from what they expect, I become the non-typical Korean woman. I do not disagree that there exists a shared culture within the same nationality; however, prevailed assumptions that all Koreans are the same bothered me. "You are Korean so you should be good at math," "You are Korean so you should know technology," "You are Korean so you should eat rice and hot sauce (giving me a Mexican hot sauce)." When I eat chicken, some of my friends say "Koreans love chicken." I feel like I should apologize to

Koreans who do not like chicken (for labeling them as chicken eaters) and to all my non-Korean friends who love chicken. It is interesting that this little anecdote contains some racializing practice.

Another hidden violence was the omission of my country. Whenever Asian context is under discussion, it seemed to me that many people mean China. More than a handful of people greeted me in Chinese saying *Nihao*, assuming I am from China instead of asking where I am from; or kindly take me to the Chinese teller in banks assuming I speak Chinese (I do not). On one occasion, during a conversation with my new 8-year-old friend from England, I realized that he never questioned my ethnicity. As an experiment, I asked him where he thought I was born and raised. He answered me back in two seconds saying "China." Following was our conversation:

"What made you think I am Chinese?"

"You look like Chinese."

"(smile) I'm Korean."

"(puzzled) Oh.."

"Have you met Koreans?"

"Yes, I had a Korean friend in my old class. His name is Jung."

"How did he look?"

"He looked like Chinese."

The certainty in his innocent, yet straightforward, response seemed to certify the socially constructed and rampant racial classifications. Many times in society and media, Asian people are treated the same. As they are often represented as sidekicks to dominant western people, it does not seem to be important to let audiences know what country they

are originally from. By having experiences of being racialized, I started to ponder on where in this society or in power spectrum I fit. This inspection led me to think how non-Koreans in Korea are treated.

Problematic in racial or cultural stereotypes construction is the creation of difference. In the system of western normativity, what I, or Koreans or Asians, "do" is treated as what western people would "not" do. The cultural practice of taking pictures with a digital camera does exist in Korean culture (maybe Asian in general), even though some Koreans (including me) do not enjoy it. When I first arrived in Montreal over three years ago, all my family and friends were dying to know how I was doing, as that was my first time outside Korea. I was asked to take pictures and send them. At the very first time I stopped and was taking my camera out of my backpack (the one my friend thoughtfully lent it to me as I did not own one), a person who was next to me jokingly said (laughing at the same time) "Koreans always bring cameras!" Her laughter—hinting at photography being an Asian tourist obsession—threw me into a moment of utter embarrassment. Now I have a sudden flashback of the Indian instructor and his students—"You know what, he eats his lunch with his hands" (laugh). (This anecdote happened between my supervisor and me. She as a culture scholar uses cultural moments in an attempt to express the problematic habit of stereotyping or irony.)

My personal narrative may not be applied to every context in the same way. However, my experiences, coupled with my phenomenological inquiry and interpretive sensitivity of the phenomena, shed light on the pedagogical significance of the situation where I am involved. From a phenomenological point of view, doing research is always to question the way we experience the world (van Manen, 1990). Rather than detaching

and decentering myself from research, I actively embrace personal thoughts, feelings, stories, and observations as a way of understanding my own social context and continue to articulate my position in the social power map. Knowing the importance of positionality is essential in research that employs bricolage.

Looking for Interdisciplinarity Another important reason that bricolage best serves this research is its complex nature in analyzing a social phenomenon within discursive theories and methods. Bricolage is a complex way of doing research, in that it adds a greater complexity in understanding a phenomenon through discursive thoughts. In order to avoid only quantitative research findings and Eurocentric ways of interpreting data, bricoleurs use multiple theoretical discourses to add a complexity to their research. Namely, the intellectual power of the bricolage is a synergy that emerges in the use of discursive thoughts that shape our subjectivities and help a researcher question socially constructed perspectives. The insights developed by the multiple theories and disciplines act as a critical interpretive tool; thus, the interdisciplinary and multiperspective nature is a crucial aspect in bricolage. When disciplinary boundaries are crossed and the analytical frame that is developed by more than one discipline is employed, the research can become much deeper and more rigorous.

In this research, I tried hard to avoid reductionistic and prescriptive ways of doing research, and actively questioned how Korea's globalization has been constructed and conceptualized. With help of social theories such as critical theory, cultural studies, Foucault's genealogy, Said's Orientalism, etc., I developed my own epistemological analysis. In other words, I examined the phenomenon of Korea's globalization practices

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and educational repercussions through a critical analytic tool, which is synergistically developed by multiple methods and theories. I see Korea's obsession with English, its people's general perception towards different languages, races, and cultures from a counter discourse, neocolonial, and poststructural perspective. Such perspective helps interrogate why and how the problem exists, is being reproduced, impacts people, who benefits, and who becomes marginalized and suffers from the power system.

The interdisciplinary nature of bricolage also helped me reconceptualize what understanding is. Understanding becomes possible when a researcher questions the dominant knowledge and system in the given society, instead of examining the prevailing surface social discourse. Kincheloe (2004) addresses that a bricoleur is aware of

> "deep social structures and the complex ways they play out in everyday life, the importance of social, cultural, and historical analysis, the ways discursive practices influence both what goes on in the research process and the consciousness of the researcher, the complex dimensions of what we mean when we talk about "understanding" (p. 4).

A bricoleur knows that power and interpretation are inseparable, and that a researcher's interpretation is influenced by the web of discursive powers in reality. I understand that a more critical interpretation emerges based on a researcher's deeper understanding of the context in the power relations and her ability to articulate the facing social problem. My critical examination of the context enabled me to articulate what is problematic in the act of learning English and what allows us all to benefit from education in the contemporary Korean context.

Also, in this study, I constantly questioned the power shift in my research context. Being informed by multiple social theories, I explored a question of how power is shaped and works in different places and times. Foucault's genealogy informed me that the connection between knowledge and power is constantly changing in different historical eras. Korean's globalization is differently understood in 1990s, 2000s, and 2010s, and I focused on the contemporary ideologies that globalization impacts on Korean people.

Researching Lived Experience A bricoleur respects the complexity of the lived world (Kincheloe & Berry, 2004). She enacts her research in her lived experience beyond the limited research setting. When the theoretical domain is connected to the lived world, new forms of cognition are enacted based on researchers' hermeneutical understandings of the context. A bricoleur has a deep sense of her research context and interrogates a social injustice and its construction through lived experiences within the context. As a Korean who has observed and experienced Korea's globalization and English education system, I am empowered in my questioning of what forms of power and knowledge impact Korean people. That is why "I" was a big part of the data in my research.

This autobiographical research began and was developed by my own lived experience of the hegemonic power of English, Eurocentric conception of normativity, and by an insight to interrogate them. My research inquiry was generated by reflecting on important questions such as; why and how I have learned and taught English, how I categorized and was categorized as certain language and culture groups, and where I position myself in a certain power order, and how I marginalized other groups and was marginalized in a different society.

In order to find out what channels and means are being used in exercising and perpetuating the current power system, I tried to look at a variety of real examples in life. In other words, the world was my data. I was inspired by discursive life experiences such as 1) looking at pictures, images, flyers, or photographs, 2) reading books, stories, theories, newspaper articles, and histories, 3) interacting with people, and 4) enjoying popular media. I drew on the mélange of various factors into my research. I, as a bricoleur, am aware that research inquiries are not only generated by following the traditional procedure of research in academia but also in real life experiences.

Moving away from Limited Doing Bricolage refuses prescriptive and limited ways of doing research (Kincheloe & Berry, 2004). While rejecting predetermined modes of knowledge production, so-called empirical knowledge, it enables a researcher to uncover dynamic influences of power and culture by employing numerous strategies in data collection. I carried out this research, trying not to limit the scope of time, place, and effort in collecting data to describe, analyze, and interpret a phenomenon. More importantly, my research is to go beyond just finding empirical data and producing reductionistic and fragmented knowledge. It is to create a new pedagogy in English education that contributes to a socially just society. This character of bricolage is related in the next section.

Rethinking Research Goal Bricolage opens a new level of possibility in research for new forms of knowledge production (Kincheloe & Berry, 2004). It helps a researcher transcend a traditional definition of research and seek to identify what has not been

discussed and what is not easily discernible from the traditional observational constraint. In regard to this, Kincheloe (2004) posits that bricoleur's ability includes:

- to imagine things that never were,

- to see the world as it could be,

- to develop alternatives to oppressive existing conditions,

- to discern what is lacking in a way that promotes the will to act, and

- to understand that there is far more to the world than what we can see (p. 20).

Greatly informed by bricolage, my major focus of this research was to expect and imagine a transformative change in the society that I research, live, and teach. Steinberg (2010) articulates this research process as "a mode of knowledge production designed to enable moral action" (p. 148). Bricolage considers what the nature of living a good life is and how a morally concerned research goal can alleviate human suffering. In this vein, bricolage is related to Freire's critical pedagogy. In imagining a socially just society, I considered margins by analyzing the system that demarcates the oppressors and the oppressed. Also, I tried to see what has been little discussed in the field of TESOL and Korea's English education. The purpose of this research can be summarized as:

- to link the social issues to English education,

- to create alternatives to the educational goal, and

- to provide suggestions for better education policy and goals for social justice.

Act of Bricolage

As Kincheloe (2004) inscribes, bricolage is a lifelong endeavor. A bricoleur constantly questions the social problems and tries to present an analysis and solution to them. Researching for social change requires a researcher's lifelong inquiry and passion. Also, bricoleurs do not try to make a definite conclusion and are comfortable with "the unfinished, unresolved nature of the multidimensional, ever-changing constructions of reality they produce" (Kincheloe, 2004, p. 89). Accordingly, I, as a researcher, am always open to a new way to view sociocultural phenomena, maintaining complexity and rigour in my research.

In my research, I avoided limiting a period and a place of researching. Instead, I constantly visited and revisited experiences and problematized them. Accordingly, there is no clear time gap between researching the context and studying theories. Both research acts took place at the same time and symbiotically influenced each other. Whenever I encounter texts that are related to my research, I collected and categorized them under subthemes such as racial issues, English education, globalization, and multiculturalism. This act of research always encompassed analysis through my hermeneutical power developed by bricolage.

In the next paragraph, I lay out what I did to establish a research background and to form a rationale for the study. To do this, I go back to my focus questions introduced in Chapter 2. The questions were set up to examine the particular Korean English education context and relevant TESOL literature. Now, I explain what I did to answer the questions and how I approached them within bricolage.

Focus Question (1) How has globalization impacted the field of TESOL and Korean English education? How are globalization and English use defined and promoted in Korean English education?

In responding to the Question 1, I examined TESOL literature and rampant catch phrases and visual images that represent the link between globalization and English. I spent substantial time in questioning the assumptions behind the relationship between the two whenever I encounter verbal and visual texts in everyday life, relating to the perception that English is global. This well-accepted ideology was clearly illustrated in advertisements of English programs in diverse format from TV, the Internet, radio, signboards, to prints such as program pamphlets or newspapers.

Collecting the representations of globalness in Korean English education was conducted mainly during the period of May 2009 to August 2009. I did this while I was visiting Korea after being away for two years. I was curious if there was any change in Korean people's perceptions on English learning. I deemed that not much has changed since I left Korea, and the goal of achieving globalization through English education seemed more reinforced now. In coming to this conclusion, I visited over 20 English schools or institutions in Daejeon, Korea to find out what cultural meanings are embedded in the discourse of teaching English in Korea. I mainly visited schools in the west part of the city that is rapidly growing with the relocation of the Government Complex. Schools and hogwons are concentrated in that area and I used to work as a full-time instructor in one of them two years before I came to Canada. While visiting schools, I talked with teachers (some were my old colleagues), observed the schools'

environments, and collected posters, program catalogues, and flyers. I used some of these in Chapter 2 to support my argument.

I also collected relevant materials from the Internet. I visited several websites (www.naver.com, www.nate.com, www.daum.net, www.yahoo.co.kr, etc.) on a daily basis and sent relevant information to my mail box created for the research purpose. Since the extent of acceptance of English as a global language reaches high, it was not difficult to learn the current status of English in Korea. Based on information collected online and offline, almost all English programs were promoting a similar goal and objectives. My major research act was carried out afterwards. I spent a great deal of time and effort in interrogating and deconstructing what is embedded in the dominant discourse. I, then, went back to the collected data and reflected my experiences again for more a complex analysis.

Focus Question (2) How are globalization policies and educational goals practiced in Korean English education? What are the actual effects of the globalization policies and educational goals on Korean society?

In responding to Question 2, I reviewed the educational policy on the subject of English in elementary and secondary schools. This was done during the period of June to August in 2010. The policy was accessible through the Internet website of the Ministry of Education (www.mest.go.kr). I mainly studied the 6th, 7th, and the reformed 7th national curricula since they were influenced by globalization policy. I went over the main features of each curriculum and juxtaposed them. The table summarizing it is in Chapter 2.

In order to find out actual effects and practices of the policy goals, I used my experiences and reflections as a student and a teacher, and informed myself by examining TESOL literature. I also used news articles that discuss relevant social issues. Social theories, too, play a role in responding to this question, in that they helped me shape this question and problematize the globalization practices in English education and its ramifications on Korean society. Through this question, I could have a comprehensive overview of the current policy goals and effects in Korean society.

Focus Question (3) What social and cultural hierarchies and inequalities exist in Korean English education and society under the name of globalization? How is this injustice related to English education?

This question is connected to Question 1 and 2, in that I perceived social and cultural hierarchies and inequalities in Korea's globalization practices in answering the questions. The reason I separately developed Question 3 is that I wanted to focus more on articulating the widespread social moods, patterns, and values towards foreign (non-Korean) people and cultures in Korea. Finding out a globalizing practice focusing on people's agreed perceptions is a crucial work in my research, in that language education is closely related to the impact on people and culture. That one of the biggest rationales for learning English is to better communicate with other races in the age of globalization helped me rethink the different, sometimes discriminatory, treatment of different races and cultures. The articulation of the social problem also helped me find a socially just solution to the problem.

In order to discuss this question, I used media and popular culture to find out Korean people's cognition and behavior towards foreigners and foreign cultures. The approximate time frame of data collection was from May 2009 to August 2010. Whenever I watched movies, TV dramas, commercials, and entertainment shows where global and multicultural issues are embedded, I took a note and categorized them as subthemes. I also collected relevant news articles and people's comments on the issues on the Internet. For people's comments, I mainly visited two Korean Internet search portals *Naver* (www.naver.com) and *Nate* (www.nate.com). Naver is the most popular search portal in Korea since 1999, which provides news articles from over 10 national news posts. Nate features in people's active participation in commenting and sharing thoughts. Some of the examples are employed in Chapter 2, 5, and 6.

Answering this question helped me interrogate how knowledge is constructed and affects certain groups of people and, more importantly, what Korean English education is currently missing in its globalizing practice and what roles English education can play to better prepare Korean citizens for the global era. Again, the articulation of this question was heavily informed by the social theories. Analysis of the cultural themes was possible with my critical methodological framework developed by bricolage.

Techniques of Bricolage

Bricolage is a complex research methodology allowing researchers to navigate the complex process of investigating a research topic. The strategies are called threading and feedback looping. In order to illustrate these two techniques, I first draw on a bricolage map (Figure 11) that is introduced in Kincheloe and Berry (2004, p. 110). In the map,

there are different sized text boxes in an asymmetrical arrangement. The text boxes are

major principles that a researcher should examine. A bricoleur examines the principle,

depending on her needs, without a fixed order or required number of times to examine

any point.

2.Multiple critical social theoretical discourses

3.Traditional and contemporary research genres

4. Cultural/social positionalities

5. Disciplinary/interdisciplinary

6. Philosophical domains

7. Modes of Power

8. Narratological strategies

9. Western Grand Narratives

10. Contexts of Human Activity

11. Sources

12. Levels of Engagement

13. Archaeological Genealogy

1. POINT OF ENTRY TEXT (POET)

14. Axiology

15. Semiotic Readings

16. Levels of Privilege/Oppression

17. Encyclopedic Structure of Bricolage

18. Methodological bricolage

19. Theoretical bricolage

20. Interpretative bricolage

21. Political bricolage

22. Narrative bricolage

23. Othering

24. Identity/Essentializing/Normalizing

[Figure 11] Bricolage Map

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The first technique "threading" is a metaphor that depicts the act of bricoleur's visits to the text boxes with a needle and limitless thread (Berry, 2004). Starting at the POET, a researcher visits one or more boxes in a non-linear way and returns to the POET. In the process of doing that, rigour and complexity are added as a researcher is engaged in the complex discourses and practices on the research topic. I explain my threading in the next section.

Another technique to increase complexity in bricolage is "feedback looping." A researcher needs to constantly make sure if she is on the right track in the vast sea of her research. Besides that, she should be able to track the past to challenge the taken-for-granted knowledge and tradition. Following are the major functions of feedback looping that I kept in mind throughout the research.

- to include all the variables, the possibilities, the contradictions, the inconsistencies, the conflicts, the complicity with dominant centres of knowledge, beliefs, values, and practices

- to expose the invisible locations of power and dominance, hegemonic processes and practices

- to challenge taken-for-granted assumptions hidden in language, knowledge, traditions of grand narratives of Western, modern civilization

- to decentre positions of authority and privilege

- to confront discomforting truths about legitimized knowledge and practices inherited from pre-positivistic and scientific positivism

- to contest, deliberate, disrupt, unmask, reclaim, and track the past that has been misinterpreted, marginalized, colonized, silenced, or lost (Berry, 2004, p. 129).

My Bricolage

In this section, I draw on my own bricolage. Starting at the point of entry text (POET), I visited different areas of the map, sometimes once and sometimes several times, and returned to the POET to examine and expand my research. I attempted an analysis that integrates all the areas of principles in the map (Figure 11). Yet it is limiting to describe all the steps I went through in this research, in that analysis in bricolage is infinite and discursively occurs. Threading, thus, is a perfect technique to explain what I did for this study.

My threading starts from [1. POET]. My POET was my reflection on education and society (Chapter 1). My story in Chapter 1 generated my inquiry and research purpose for creating an educational goal that empowers marginalized groups in society. From [1. POET], I wove [4. Cultural/social positionalities], [7. Modes of Power], and [16. Levels of Privilege/Oppression]. Then, I moved to [11. Sources]. I used policies, institutional goals, conversations, catalogues for English programs, relevant media clips, etc. to answer my focus questions (Chapter 2). Here, I threaded [3. Traditional and contemporary research genres] to examine what dominant TESOL theories and literature argue on what I discuss in my study. Then, I threaded [2. Multiple critical social theoretical discourses] and [15. Semiotic Readings], and go back to [11. Sources] to add complexity in my analysis. In discussing a theoretical framework (Chapter 3), I visited [6.

Philosophical domains], [13. Archaeological Genealogy] and again [2. Multiple critical social theoretical discourses], [5. Disciplinary/interdisciplinary], [7. Modes of Power], and keep threading [19. Theoretical bricolage]. I go back to [4. Cultural/social positionalities] to inspect my own positionality in a new context. I drew on my experiences in Canada to show how they affected my research. There, I weave [9. Western Grand Narratives], [22. Narrative bricolage], [23. Othering], and [24. Identity/Essentializing/Normalizing], and [16. Levels of Privilege/Oppression] in [18. Methodological bricolage] (Chapter 4). In discussing Chapter 5, I threaded [11. Sources] to bring more cultural issues that have not been, but are important to be, discussed when devising a globally focused pedagogy. I constantly threaded [2. Multiple critical social theoretical discourses], [9. Western Grand Narratives], [15. Semiotic Readings], [7. Modes of Power], and [1. POET]. Many areas were constantly threaded and overlapping; accordingly, feedback looping was an important maneuver whenever I moved forward in my research procedure. The purpose of describing my threading is to visually articulate my research act; so, I laid out what I did for this research at the risk of simplifying the nature of bricolage.

Bricolage is a useful tool for this study. Through bricolage, I was able to inquire what has been taken for granted when we learn or teach English and deal with different groups of people. I could explore discursive resources and theories and could expand my analysis and inquiry with no limit. Also, I learned through bricolage what it should mean to research something. All the acts of doing a bricolage aim to transform the society in a more socially just way. In order to achieve the research goal, a researcher first should be

able to recognize the importance of the researchers' role in producing knowledge to the field and the society. I become a socially concerned researcher through bricolage.

Summary of the Chapter

In this chapter, I presented the methodological framework of this study. First, I discussed why bricolage serves as the best tool for this research by explaining some significant features of bricolage. Then, I went over what I did to set up the research and where I gained sources for this study. I drew on my focus questions discussed in Chapter 2 and explained how I approached to each question. In describing my own bricolage, I introduced two techniques in doing a bricolage: threading and feedback looping to show the complex nature of this study. I concluded this chapter by stating how this type of research can open researchers' eyes towards a morally concerned research goal for social transformation.

Chapter 5: Enacting Bricolage

In this chapter, I raise several important discussions that have been overlooked in Korean English education. Critical discussions in TESOL literature include unequal power structures surrounding English education: English belongs to the haves (mostly in the Expanding Circle countries), the whites, and the English speakers from the Inner Circle countries. As mentioned in Chapter 2, in contextualizing my study, this ideology is perpetuated within the force of globalization in Korea as well as worldwide.

However, in this chapter, I focus on raising more cultural ramifications of the western power that has changed Koreans' perceptions and life styles. In addition to the hegemonic power of English that comes from the Eurocentric perspective, there are many more questions that Korean English learners can raise with contextual imperatives. With the unquestionable emphasis on English ability being necessary for competing in the age of globalization, more critical issues that link English learning to the effects on students' lives (though not easily realized) need to be posed. With respect to the importance of critical consciousness towards English education, I suggest several important questions that Korean English learners should consider when learning English.

Questions

- What are the reasons that we learn English? Can we distinguish the extrinsic motivation to learn English from the hegemonic motivation that has been internalized? What are our generative needs for learning English?

- What is the power structure in Korean English education, and who benefits from the system?

- What languages are we surrounded by in real life settings? What are the connotations of using English instead of Korean or other languages? Why is English a primary foreign language? What images are promoted by using English?

- How many varieties of English exist in the world? What English do you want to learn and why? Who decides what English you should learn?

- How can English speakers be defined? What are critical moments of using English? Who decides the moments?

- How are speakers of other languages represented in textbooks and media? Are those representations consistent with or inconsistent with what we have thought about them? What cultural knowledge do we need to better communicate in an intercultural and global world?

- How can good English speakers be defined?

- How has globalization affected your life and how can you link it to your English learning?

- What are desirable roles of global citizens? What kind of English education do we need to become critical global citizens?

- In what alternative ways can English be taught and assessed?

I formed these questions while I was enacting bricolage as my inquiry and analysis of the topic were hugely expanded by embracing many theories. These questions are important, in that not only they interrogate linguistic and cultural hierarchies that exist in Korean society, but also they enable us to explore how the power system in Korea is

enacted through culture. In order to awaken our limited views on English learning and to create English pedagogy that prevents othering and marginalizing of non-dominant groups, these questions are worth mulling over. They are in effect a tool for starting conscientization. My personal reflections on these questions are detailed in the next section.

Analysis of the Questions

- **What are the reasons that we learn English? Can we distinguish the extrinsic motivation to learn English from hegemonic motivation that has been internalized? What are our generative needs for learning English?**

Many Korean students are pushed to learn English by institutional forces such as tests and job promotions. Such extrinsic motivation for English learning has been questioned by critical TESOL scholars, teachers, and even students. Norton (1995), in her notion of "social investment," critiques existing theories of motivation in the field of TESOL. She posits that these theories narrow down the concept of motivation as traits of language learners. Instead, drawing on the work of Bourdieu (1977), she contends that language learners "invest" in the target language because they believe that they will acquire symbolic and material resources, so-called cultural capital, by achieving English ability. Many Korean students, too, are aware of the absurd needs for English proficiency for little pragmatic use and express resistance to the ideology that they must learn English. Yet the majority of them "invest" (or at least feel like they have to invest) in learning English in their hope to achieve socioeconomic success.

However, Korean people's social investment for English sometimes takes place without their necessity of English ability. In other words, in agreement with the power of English in the global era, they perpetuate the dominating power structure; believing that they should become fluent in English, even though there is no critical use to do so. Thus, even people, who do not need English for school or work, say they learn English for fun or as a hobby. The existence of English classes for mothers (usually housewives) or older citizens demonstrate this. Coupled with a concept of globalization, the purpose or motivation to learn English is more and more obscured.

Desire to learn English is seen as a cultural vogue as well, as many Koreans have hopes for being able to sing English songs fluently and watch English movies with no Korean subtitles. As discussed in Chapter 2, Korean media promotes an unwarranted importance of English; thus, people with little English ability are easily made fun of, while Korean-American singers or TV stars in Korean media are idolized. For many Koreans, it looks "cool" to be able to speak English and to be closer to western culture. In Baudrillard's concept of *hyperreality* (1995), consciousness to distinguish what is real and what is desired is blurred in modern society. Authentic reason or need to learn English is obscured along with the creation of hegemonic discourses and images concerning English learning.

This question also made me reflect on why I became an English teacher. In 1998 when I was in my senior year of high school, the most popular major among female university applicants was English education for elementary and secondary school. Teaching in Korea is a secure and respected job as teachers can maintain the job until retirement. As described in the beginning of this dissertation, this was during the time

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after the IMF crisis. Due to the unstable social economy at that time, public universities and certain majors that guaranteed placement gained popularity. English education was one of them.

However, in addition to job security, we were told that to become an English teacher was the best thing for a woman to do. In Korea, to be a teacher is known as a way to marry a socially successful man, such as a doctor or a lawyer. Thus, some of the female applicants invested in majoring in English expecting to be the wife of a rich man who graduated from a prestigious university. I saw some of my female friends choose to be an English teacher over other professional, higher paying jobs, even though they got higher marks than my male friends in a variety of other courses or majors.

The internalized knowledge that was shaped by prevalent social discourse helps determine a major, future career, and a life goal. Why did I choose to go to a university, and not get a job, considering my family's severe financial circumstance? Why did I choose English as a major? I learned what kind of person I should become as a student, teacher, daughter, woman, Korean, but I did not learn how to question hegemonic ideologies, create alternative thoughts, and how, and why I should live for social justice.

During my sojourn as a doctoral student, I have learned how to analyze motivation formation under social theories, such as Bourdieu's cultural capital, Baudrillard's hyperreality, socioconstructivism in relation to cultural studies' interrogation of culture and desire formation. Problematizing internalized motivation and institutional support in promoting English in Korea is a difficult thing to do without effort to question the dominant discourse and to reclaim assumed knowledge. English is a highly valued sociocultural capital; thus, many Koreans invest in it to conform to mainstream education

and society. However, Korean people's hegemonized knowledge on the necessity of English ability needs to be analyzed as a visible social issue.

- **What is the power structure in Korean English education, and who benefits from the system?**

Interestingly, many Koreans tend to believe that they will be rewarded by the power system once they achieve the English proficiency they aim for. Thus, no matter how much they expend time, effort, and money, they believe English ability is one of the best tools to upgrade their life or their children's. They are not aware of the actual strategies employed by decision makers who promote the English panacea. Thus, we need to consider and question how English is promoted as a key to upward mobility. Investment made by Korean parents for teaching their children is huge. Ultimately, how does the investment of time, money, and energy in learning English reward the lives of Korean people?

The top-down promotion of English education can be analyzed much in-depth, in that it ties to the neoliberal power of English business. The English language market is huge worldwide. The money that schools, language institutions, test organizers, publishing companies, multimedia programs, etc. make through English-related business is immense. Because English scores or interviews are required in most Korean job searches, Koreans tend to take for granted that they will have to spend a good deal of money to achieve a required TOEIC score. It is considered a necessary expenditure and most Koreans accept it as normal. I, as a Korean, have seen struggles of many job applicants spending extra effort and money on English tests far from their work-related

knowledge. They willingly spend money for a variety of test-oriented English textbooks to be used in a classroom or for self-study. Many Koreans join English classes before or after work due to bureaucratic pressure or for their personal development, which is a considerable expense of time, as well. I have seen and heard that many Koreans would not mind paying money for a meal or coffee to spend time with English speaking people to practice English with them. It also is not questioned much that native English-speaking teachers get a better pay than experienced Korean English teachers in Korea despite less workload than Korean teachers who are involved with much more administrative work at schools.

Another important problem is that the access to English education is not equal. One's access to the power structure is dependant on one's financial capacity and sociocultural backgrounds. One's financial capacity directly affects his or her English attainment, and the power structure is reproduced through one's easier access to higher social status through English attainment. For whom are Koreans spending money, and who benefits from English learning? Who is involved in decision-making? Questioning who benefits in that system has relevance to who easily succeeds in the same system. In the process of enacting bricolage, I developed an analytic lens to discover the hidden power system in Korean English education. I critically contemplate how knowledge surrounding English learning is legitimized and what strategies are disseminated in the Korean context.

- **What languages are we surrounded by in real life settings? What are the connotations of using English instead of Korean or other languages? Why is English a primary foreign language? What images are promoted by using English?**

Korean people's affinity to English language is clearly demonstrated in their frequent usage of English words in marketing and branding. Considering Korean people's low comfort level and their little urgency in using English in real lives, it is astounding that English words are everywhere on street signs and buildings, in advertisements, media, and everyday discourse in Korea. Korean youth proudly wear T-shirts, backpacks, and caps with English words and use stationery and beauty products which display English writing. This phenomenon is seen in other non-English speaking contexts too.

Many English-speaking teachers and travelers in Korea remark that English is often misused and not questioned in Korea (Kim & Jang, 2008). Often, slang, abusive or sexual expressions are used without scrutiny (Song, 2007). (See Figure 12-15.) The reason why Koreans or other non-English speakers favor English-written products, without much care for what they actually mean, has not much been linked to English teaching. Considering the power of culture dissemination through language, it is an important issue to be studied in the field of TESOL in terms of interrogating the colonization of language and culture.

[Figure 12] English Misuse Example (1)
Source: http://www.worlds-smartest-man.com/wp-content/uploads/2007/12/japanesekid.jpg

[Figure 13] English Misuse Example (2)
Source: http://engrishfunny.failblog.org/2011/01/23/engrish-funny-ward-love/

[Figure 14] English Misuse Example (3)
Source: http://www.korea-diva.com/wp-content/uploads/2009/12/korea5-033.jpg

[Figure 15] English Misuse Example (4)
Source: http://s-ak.buzzfed.com/static/imagebuzz/terminal01/2010/6/24/22/tragically-terrible-engrish-t-shirt-28608-1277433982-1.jpg

It is ironic that Koreans have an aversion to English, yet they gravitate to English brands and labels for their "cool" factor. English language is appealing as western value is laden in the language. The power that something western carries is immense in Korean society; thus, when choosing brand names, English is preferred to Koreans. Without knowing what it means or thinking how it reflects back on them, Koreans use English words because they look more modern, global, and fashionable.

In 2010, French language also is often used in brand names for cosmetics or bakeries in Korea. Some examples such as *Lac Vert, Mamonde* (broken French that Koreans adopted because it sounds better than *Mon monde*), *Etude, La Neige, Rendez-Vous, Paris Baguette, Française, Tous Les Jours, Mon Cher Tonton, Enfant, Bébé, Mon Ami* seem to give brands a noble and sophisticated image. Examples of English language are too many to introduce here; however to name a few: *Crown Bakery, Home Plus, E-Mart, Ever Land, Art Box, Morning Glory, The Body Guard, The Face Shop*, and so forth.

In spite of the excessive English use, Korean English learners disregard its influence on them. Not many people question the power that each language holds in authentic life circumstances. Why are non-north American English accents and Southeast Asians' Korean accents less legitimized in Korea? Socially created perceptions of languages and hierarchical values on them are easily overlooked in the discourse of English education. However, they need to be more rigorously discussed in regard to the hegemonic power of English in today's Korea.

- **How many varieties of English exist in the world? What English do you want to learn and why? Who decides what English you should learn?**

In spite of Pennycook's and Canagarajah's claims for the legitimacy of third world Englishes, the field of ELT in terms of textbook publishers, conferences, journals, and teacher education programs is dominated by British and American interests (Braine, 2005). Likewise, the linguistic diversity of English is hardly addressed in Korean English education. Koreans excessively favor North American English. Similarly, Kubota (1998) also states Japanese people's preference for Inner Circle English, influenced by *Kokusaika* (Internationalization). While a British accent is still regarded as noble, and Australian or New Zealand's accents are increasingly included in the dominant context of English, other varieties of Englishes are disregarded as not authentic English in Korea.

Choices of what English to learn are not given to English learners (even teachers), in that they have no power to select their teachers and textbooks. It is more correct to say that they favor North American English and Caucasian teachers within the educational system and social atmosphere which also favor dominant white, North American English. With respect to the hiring system of EPIK, citizens of native English-speaking teachers in Korea are limited to several countries that are the USA, Canada, Australia New Zealand, the United Kingdom, Ireland, and South Africa. Within the very limited scope of English determined by the policy, most Koreans have a tendency to be taught by teachers from North America over teachers from other countries. Additionally, teachers of color, even though they are from Inner Circle countries, are discriminated against simply because of the fact that they are not "white."

Butcher (2005) claims that using the term "native speaker" has its historical link to colonialism. She argues against using the term because the term represents a power imbalance between native speakers and non-native speakers and perpetuates a superior status of native English speakers. Her concern relates to my inquiries; how can Korean English learners interrogate why North American English (again, at the risk of generalizing North American English) sounds superior to other varieties of English? Why do certain languages sound chic whereas others sound ridiculous? There are many media clips that portray some Asian languages sounding funny, whereas French or Italian is depicted as an attractive language. Korean media also contains similar ideology so that some comedians mimic Chinese or Thai language as a source of comedy.

Concerning the existing hierarchies in varieties of English and English speaking people, how can the global status of English be justified? Kubota (2002) asserts that the uncritical acceptance of Inner Circle English can cause social inequalities marginalizing the actual ethnic and linguistic diversity that exists in the local context. Introducing non-dominant varieties of English can benefit Korean English learners in preparing them for intercultural communication. This attempt should be accompanied by the critical interrogation of power in language use.

- **How can English speakers be defined? What are critical moments of using English? Who decides the moments?**

When Korean people are asked why they learn English except for social success, one of the reasons is "to better help visitors from other countries." As seen in the movie *Please Teach Me English* introduced in Chapter 2, the main female character, Young-Joo

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looks incompetent as an office worker in Korea when she could not help an English-speaking client, even though her work was not specialized in foreign affairs. Also portrayed in the movie is the situation where Koreans easily get "embarrassed" when they cannot help visitors asking administrative help or directions in English. In those situations, instead of questioning why the medium of conversation takes place in English between Korean and non-Koreans in Korea, Koreans easily condemn their insufficient English speaking and listening proficiency.

On the contrary, Korean people do not tend to feel the same responsibility to help non-English speaking people in their languages. In moments of interacting with western people, English unquestionably becomes the medium, whereas Koreans remain Korean-speaking when they have to deal with non-western people. Migrant workers and wives from Southeast Asian countries are forced to learn Korean to get by in Korea. While they are forced to be assimilated into the Korean community, white English teachers in Korea are not forced into the same requirement. Although many whites are trying to learn at least some basic Korean, most insist on speaking their own language and keeping their culture.

English language is valued as a global medium of communication among different races. Furthermore, English is considered an indispensable qualification in the epoch of globalization to help visitors in Korea. However, one easily overlooks what makes us decide what language to use when addressing other races. I recall an emotional but stimulating moment concerning this research. One day I received an email from my friend in Canada, who is Canadian. I was depressed that day concerning work and other life-related things and expressed my worries to her. That night, she emailed me to cheer

me up. I was surprised because the email was written in Korean. Later she said she used translation service on the Internet to make me feel respected by switching the medium of language from her language to mine. It was the only time that my language Korean was used as a medium of communication with non-Koreans, especially with English-speaking people. Before having that experience, I hardly questioned why I always have to give up speaking Korean when negotiating with others. English-speaking people used to compliment me on my good English. What does this imply?

It is indeed fascinating to see that people choose a medium of language in their power map of languages: Koreans try to speak English when dealing with English-speaking people while they speak Korean when dealing with other racial groups from Asian countries. The limited understanding that the global medium of language should be English is interrogated in a critical framework of analysis. I am in search for an English pedagogy that envisions a socially just English education which fosters English learners who can understand that their target interlocutors are not only dominant English-speaking groups but more people from diverse backgrounds of race, class, gender, and sexuality. Second language learners need to be socially just navigators in the power map of language and culture.

- **How are speakers of other languages represented in textbooks and media? Are those representations consistent with or inconsistent with what we have thought about them? What cultural knowledge do we need to better communicate in an intercultural and global world?**

Korean people's general perceptions and attitudes on other races and languages were discussed in the previous chapters in the process of describing the research context and setting up a research inquiry. Furthermore, some discussion on non-western countries and their culture in Korean English education was examined. In spite of the increased interest in culture and the importance of using various and authentic teaching materials such as audio-visual texts in the reformed Korean English curricula, students' critical consciousness of other cultures has not been substantively dealt with in the current English curricula.

Instead, Korean people are heavily exposed to foreign (non-Korean) cultures through media. Accordingly, media is a powerful source of knowledge dissemination to Koreans. Media representations work as "dominant memory" (Kincheloe & Steinberg, 1997) and shape their knowledge on other nations and races. Calhoun (1998) argues, in the modern world, the ability of media to construct and widely distribute images and messages begets "political symbols" (p. 108). The powerful discourse enables us to have a strong sense of common tastes, habits, and interests.

Representations of ideal target language speakers as white, upper-middle class, and North American English-speaking in textbooks and media are attributable in constructing the normativity and superiority towards the culture. Non-dominant groups are omitted or assumed as other or periphery to the core in the mainstream discourse. Various

approaches to culture usher different goals in teaching culture in second or foreign language education. Inquiries on how worldviews are constructed through the creation of otherness through cultural representations provide insights to reexamine what culture has been more valuably taught while other cultures have not been discussed. Unequal and limited exposure to more diverse cultures (other than a western and home culture) in EFL education leads to EFL learners' limited knowledge of the world. Ironically, one of the main goals of English learning is to foster global awareness through English education.

In situations where one language is dominantly used in cross-cultural contacts, defining a target culture and a speech community becomes challengeable. Therefore, the matters of how culture should be defined, whose culture should be taught, what goals should guide culture teaching, and how culture should be taught in terms of power and difference are central pedagogical dilemmas that globalization poses in TESOL. It is a timely issue to discuss and critically analyze socially constructed multicultural meanings embedded in countries where English is taught as a foreign language, and to introduce diversity through English teaching. Increased opportunity of cross-cultural encounters in English among non-native speakers by world interconnectedness and demographic change in the global era raises many issues that have not been importantly discussed.

The rationale for raising cultural knowledge of other racial and cultural groups in English education is strongly put forward by critical social theories and the pedagogical absence in the field of TESOL. They help us critique assumptions created through dominant discourse of mainstream education and media. How are different groups of people represented? How is the knowledge constructed? How does the knowledge affect

people? In order to avoid stereotyping and othering in the course of interacting or negotiating with other language speakers, what should we know?

Global etiquette obtains popularity in this respect. In preparing international affairs such as the G20, the Olympics, or World Cup, keeping global etiquette is highly promoted in the local context to welcome visitors from all over the world. The Korean government also promoted global etiquette to raise Korea's reputation in the global context. Here, I introduce a few examples of global etiquette that were introduced in Korea before the G20 in Seoul, 2010 and discuss what values they contain. Examples are:

- Ladies first

- Do not bow when shaking hands

- Make eye contact when shaking hands

- Say 'excuse me' when leaving the table during meal

- Do not eat too fast or gobble

- Be punctual but be 5 minutes late when invited to an American family

- Take time to look at a business card before putting it away (Hankook*i*, 2010)

This list of demeanors resembles a "certain" type of western culture, in the promotion of modernity, presumably the one of white, upper-middle class family. It fails to include other varieties of cultures, customs, and courtesies. The "refined" or "modern" western manner is propagated as global etiquette, a must to know and keep when negotiating in formal international business or political affairs. Sometimes, essentialized information on other countries are introduced to help us better understand how to deal

with them; however, the knowledge is no more than highlighting ethnic features of non-western countries and ends up creating more stereotypes.

What approaches should we teach in order to better equip our learners within a more growing, borderless world? As illustrated in the short video clip that was introduced in Chapter 2, the different power that a white Canadian man and a dark-skinned Indonesian man have in speaking English in Korea needs to be critically inquired into in the age of globalization. Korean English learners need to be more culturally as well as linguistically informed. Chapter 6 will discuss how to apply this goal into pedagogy.

- **How can good English speakers be defined?**

This is a fundamental issue, but it is often disregarded and not clearly defined in Korean English pedagogy. Defining good language learners is controversial, in that there are many different pedagogical paradigms such as structuralism, cognitivism, constructivism, and poststructuralism. Besides that, there are distinctive language skills such as speaking, listening, reading, and writing, and whole language skills that integrate the four language skills as a whole.

In current major English tests, students' foreign language competency is mainly measured by reading and listening comprehension. The New TOEIC incorporated a speaking component, and the newly implemented Internet-based (IBT) TOEFL not only assesses the four language skills, but it includes two integrated components. However, measuring language learners' competence through high-stakes tests that only ask factual information and formulaic test skills is problematic, in that language occurs in more dynamic contexts.

Speaking proficiency, in particular, is hard to evaluate through high-stakes tests. Applicants are allowed limited time to synthesize their thoughts in non-authentic test environments. Fragmented elements such as grammatical accuracy, length of sentence, sentence structure, North American pronunciation, vocabulary, fluency, proper gesture, eye contact, etc. are often used when defining good English speakers. Speaking manners, such as gesture and eye contact are not counted in test criteria. Those criteria are supported by the well-known Canale and Swain's (1980) definition of communicative competence that includes grammatical, sociolinguistic, strategic, and discourse competence and Byram's (1997) intercultural communicative competence.

Here, I try to transcend the simplicity in defining a language competence or proficiency through a critical framework. Meaning exchange through a foreign language, especially English, involves much more complex ways of thinking. What is more, when a hierarchy is generated in the course of communication among people from different sociocultural backgrounds, the definition of good conversation requires a much deeper interpretation. Good conversations differ depending upon the occasion, with whom, or how long we speak. Thus, the test system which neglects the sociopolitical dimension and effects of the test in the given society needs to be reconsidered. It is hard to define a good English speaker or to test an English skill; therefore, there should be an ongoing dialogue as to what knowledge is valued and what effects tests have on society (Shohamy, 2001; McNamara & Roever, 2006).

In addition, the matter of how cultural or racial assumptions, stereotypes, superiority or inferiority, and difference play out during interactions with people is often excluded in the discourse of foreign language pedagogy under the political term of

competence. In Korea, there needs to be more attempts to deconstruct and redefine what English speakers are. Eurocentric standards which imply that good English speakers equal westerners who speak Inner Circle English (in Korea) should be critiqued. Good language learners understand (or try to understand) their interlocutors' intentions by knowing and respecting their language and culture.

- **How has globalization affected your own lives, and how can we link it to your English learning?**

One important aspect that is ruled out in Korean English pedagogy is the influence of westernized notions of thinking and life style in daily life. It is interesting that the impact of globalization towards the world and Korea is employed for emphasizing the importance of English; however, there is little or no consideration as to how it affects Korean people's ideology and life style in reality. Here, drawing on Gramsci's notion of *hegemony* and Bourdieu's concept of *habitus*, I will examine the strong connection between language and culture that could enable us to reconsider educational theories and practices in the Korean context.

Counter discourse to Eurocentric hegemonic ideology towards English learning and their living is essential but has been overlooked within the power of dominant western narrative and its domestic promotion of the concept. As informed by critical cultural studies, especially Gramsci's theory of hegemony, affinity is created by winning people's consent. Bourdieu's theory of habitus accounts for the creation of taste as well. For Bourdieu and Wacquant (1992), "To speak of habitus is to assert that the individual, and even the personal, the subjective, is social collective. Habitus is a socialized subjectivity" (p. 127). Thus, habitus is a set of dispositions which individuals use to think and behave

in certain ways. Generated practices, perceptions, and attitudes by the dispositions provide people with a sense of what is appropriate and desirable in the given context.

Based on my own knowledge and experience from childhood, western images are gushing in contemporary Korea. Most Korean people dress like westerners, like to eat western food such as American fast food and Italian pasta, pursue western life styles, such as having morning coffee, going out for brunch, and enjoying western pop culture and leisure activities. Western beauty is promoted as well. Western eyes, that are big and wide with double eyelids and long eyelashes are considered pretty and desired in Korea. The "eyes job" is popular and known as a basic thing to improve one's appearance; accordingly, the popularity of eye surgery is in no doubt. (Figure 16 depicts how the "eyes job" changes the look of the Asian eyes.) What makes Koreans think western eyes look superior? The western look is another form of cultural capital. Many Koreans believe that their looks after plastic surgery (for better, so-called western look) will help them become more likable in diverse social interactions. Social effects of the western look are an important issue to be raised in discussing the impact of globalization.

[Figure 16] Before and After of "The Eyes Job"
Source:http://abagond.files.wordpress.com/2010/07/beforeafter31.jpg?w=347&h=298

What is important to notice is that the western images are strongly associated with the image of urbanization and corporation; thus, the concepts of globalization, westernization, urbanization, and corporate power are considered prevailing structures of reference and have relevance with each other in Korean society. Since the late 1980s, American fast food restaurants were ushered in and became popular in Korea. I remember how McDonald's was a happy and modern-looking place to go for many Korean children. TV commercials that used western models hugely influenced Korean youngsters. In department stores and shopping malls in Korea, white models are often featured especially in the clothing and cosmetics industry. As Belk (1996) argues, consuming products from countries that are deemed high status (most often western) is highly alluring. Often times, using western products is considered to be sensual and modern among many Koreans. The proliferation of American companies such as *McDonald's, Apple, Starbucks, Pizza Hut, Coca-Cola,* etc. in Korea and Korean companies' promotion of western brand images imply that globalization is the

commodified act of culture that is based on western hegemony. Walking down the street in Korea, it is impossible to ignore the presence of western advertising and corporations.

Accordingly, good English speakers represent more than just English-speaking people in Korea, in that hyperreal symbolic power is created within the complex relationship between cultural production and English learning. In Korea, English-speaking means western, affluent, urban, and globally trendy. The creation of distinct life styles and the impact in their lives are questioned in the framework of cultural studies. It allows a particular insight to discern the dynamic nature of culture creation and also informs us how to deconstruct the acculturation of dominant culture. Rather than just conforming to the dominant western culture, Korean English learners need to critically examine how global, so-called western, culture influences their daily lives. Such effort will lead them to relate the impact of globalization to their own lives and English learning. Additionally, they are encouraged to examine how western ideology has impacted cultures other than their own, extending their moral concerns to other cultures as well.

Korean learners should also ponder how their own culture is making an impact abroad. The popularity of Korean culture around the world, mostly in other Asian contexts, is referred to as the Korean wave and is a good topic to be discussed in English classrooms. Korean wave, which began with the export of Korean TV dramas, movies, and pop music, has culturally and economically impacted other countries, mainly East and Southeast Asian countries over the last ten years. It can be discussed as one product of globalization and as one culture that is relevant to their lives.

- **What are desirable roles of global citizens? What kind of English education do we need to become critical global citizens?**

Central to this research is finding a solution to this question; namely, contemplating how to raise critically conscious Korean and global citizens through the learning and teaching of English. What Korean English education needs is to take a critical perspective in foreign language policy planning and curriculum goal setting. The top-down approach in policy and educational goal brought about a discrepancy between current educational goals and practice. Therefore, there needs to be a clearer articulation on how English education operates in Korean society: what constitutes appropriateness, whose knowledge is legitimized, and how it wins people's consent.

English education from a critical perspective is not only about teaching linguistic features of the language, but it is also to develop students' social and cultural knowledge to reflect what they face and deal with. In the hierarchical approach, curriculum goals, class objectives, and activities are put forward by the top; however, a critical English education incorporates national and international concerns posed by students. With respect to this, students' lived experiences are highly valued in critical English education. They are important sources of learning that engender students' sensitivity and consciousness of the context. By examining the social issues relating to ELT, English learners actively connect and reconnect their lives to others and their societies, and to the world. Where do students' concerns come from? Have their voices been heard? How can teachers engage students in building their understandings of the world? This is possible when perceptions on learning are extended and when learning is contextualized. In critical pedagogy, learning is not the result of cognitive development. It is enabling

students to become participants of their society by eliminating social inequalities and transforming the social structure.

We need an English pedagogy that expands education to students' real lives and helps them question taken-for-granted patterns and paradigms. This is called problem-posing education in Freire's term (Wink, 2000). Problem-posing enables foreign language learners to investigate relevant issues and concerns that affect their second language learning and lives. Freire (1970) believed that problem-posing education does not serve the interests of the oppressor. It is based on voices from the oppressed and the marginalized. Thus, in order to raise critical global citizens, English education should be a venue for teaching the social and political aspects of the language and society, challenging oppression, injustice, and human suffering.

- **In what alternative ways can English be taught and assessed?**

How have Koreans learned English? It is a fundamental but important question to ask in order to imagine alternative ways of teaching. Being trained to perform well on various standardized tests, Korean English learners do not have room to think about how or what they want to learn. They believe what is best for them is learning good skills for tests. It is not difficult to find TOEIC or TOEFL institutes that feature their know-how of testing skills, such as "we teach for tests" or "we teach how to do (instead of what to learn) well on tests."

From a methodological perspective, there have been some challenges on teaching and assessing methodologies. Some TESOL scholars (Canagarajah, 2002; Kumaravadivelu, 2005; Pennycook, 1989; Prabhu, 1990) maintain a postmethod, arguing that what we need is "not an alternative method but an alternative to method"

(Kumaravadivelu, 2006, p. 67). Teaching to the test or developing methodologies designed for test preparation impede creative teaching and critical thinking. The problem here is that results-oriented teaching goals and methodologies curtail the joy of learning and relevance of education to life. Many Korean learners do not enjoy learning English or other subjects.

Critical pedagogy has prompted problem-posing methods in teaching and learning, and helped teachers design alternative educational goals and classroom practices. What questions can Korean English learners raise in English classrooms? As an English teacher, I used to ask my students what they are not happy about in learning English and tried to open negotiations from the matter of point. In most classes, they showed interest in how they will be assessed. They hardly questioned what they learn, how they are taught, or "how they are treated." Almost all Korean English learners are given English nick names by English-speaking teachers; interestingly, very few students resist the instruction to be called by a western name. They sometimes have to pay fines for speaking Korean in English classrooms.

Developing alternative ways of teaching and learning should not only be the teachers' burden. Participatory pedagogy put forward by both teacher and students can make a difference in classroom practices. Canagarajah (1999a) demonstrated that creative classroom strategies employed by both teachers and students can help empower students in periphery communities. Changes in classroom practices can help students rethink what has been given to them, and further find out learning is an active participation of questioning. Teachers and students' exploration as to what knowledge they have been

exposed to and how certain knowledge and guidelines are created and disseminated can yield resources for alternative ways of teaching and learning.

Summary of the Chapter

In this chapter, I applied bricolage in analyzing questions that I shaped within a methodological framework that uses multiple perspectives, also developed by bricolage. In other words, I raised important questions that have been omitted from the discussion of Korean English pedagogy. The questions helped me contemplate what is missing in the current Korean English pedagogy and guided my thinking on how critical discussion can inform Korea's English education to raise critical global Koreans.

Chapter 6: Implications of Study

In this chapter, I present the implications of this research. Implications of this study were informed by my epistemological analysis of the context developed by various social theories, known as bricolage. In this chapter, I suggest a situated English pedagogy that highlights the significance of socially just diversity in Korea. By problematizing how dominant ideologies in Korean society have shaped the educational goals and practice that privilege or marginalize certain groups of people, I make suggestions for stake holders and teachers for ideological and institutional change. Thus, the attention of the chapter is to answer: "How Korean English education can contribute to Korean society's preparation for diversity in the age of globalization."

Towards English Education for Social Justice and Diversity

While traditional views of second or foreign language learning have been challenged and considerations on new ways of thinking about the goals of education are emerging, educational systems and teaching practices have not much changed. Hawkins and Norton (2009) point out that the field of TESOL is being gradually influenced by sociocultural and critical approaches, which recognize the importance of understanding language through concepts of power and culture. However, critical language teaching is hardly implemented in policy making and actual language classrooms.

What hinders and systematically discourages critical practice is the standardization and corporate attitude towards educational goals and high stakes testing. In order to achieve the goal of social justice in English education, socially just pedagogy needs to be

incorporated into curricula and the testing system. The absence of the social justice

component in the national school curriculum emphasizes learner competence and results

in competition among students for socioeconomic success. In the following two sections,

I develop a conceptual framework towards a critical English education for social justice

and diversity by juxtaposing pedagogy, educational curricula, and testing.

Reshaping the Educational Goal

It is challenging to promote globalization and cultural diversity while promoting a

national unity or identity. The double goals of Korean English education can also be

construed as a difficult-to-define purpose of Korean English education. The current state

of Korean English education promotes western hegemony while promoting national pride

under the guise of keeping pace with the worldly trend of globalization. The social

practice through this study was analyzed within the power relations that Koreans

succumb to the dominant western culture, while they persistently emphasize national

unity and pride. Consequently, deconstructing politically correct global goals, which

exclude non-dominant groups of people, languages, and cultures, requires the need to

reshape educational goals and practices.

The current educational goal in Korean English education corresponds well with

the neoliberal perspective. The global leadership that Korean English education promotes

is primarily concerned with preparing corporate citizens who are equipped for new jobs.

With globalization, many professions are tied to international business; thus, today's

students are encouraged to acquire skills to compete with others in the global job market.

This neoliberal twist implies that the skills and competence operate as a means for

building capital wealth, rather than social justice; accordingly, education turns out as means to exploit others, rather than being cooperative or collaborative. English learners are urged to know "the others" or "other cultures" for their personal wealth and well-being. Simply put, the current English educational goal is a mere cultivation of global leadership for personal success.

The corporate goal of education obscures the value of education and instead is well linked to competence, i.e., English proficiency, business and computer skills, or leadership that modern society requires. English education, which emphasizes linguistic competence and sloppy cultural knowledge in the name of achieving global citizenship, does not necessarily help Korean English learners achieve a global and socially just mind set. In the 21st century modern world where a variety of races and cultures interact, socially just "global consciousness" instead of "global leadership" is required. That international interactions take place, primarily, in English highlight the need for creating social justice as a component of English education. That is, English education needs to be about better global relationships. Not that I believe that English should be the dominant language, but socially just English education that promotes global consciousness encourages respect for various languages and cultures and prevents othering or stereotyping. It upholds human rights and social justice rather than skills and competence (elitism).

Critiques of Standardization of Education and High Stakes Testing

In consideration of the mismatch between critical goals and educational practices, the two major strategies that inhibit change are standardized testing and the resulting teaching-to-the test condition. Being influenced by reductionistic positivism, mainstream education operates in standards-driven and outcome-based curricula. Such curricula emphasize transmitting fragmented factual knowledge to students who commit to show their memorized knowledge through standardized tests. In that type of education system, schools are degenerated into places for helping students raise test scores or pass exams.

America's "No Child Left Behind" (NCLB) policy is a good example of systemic educational inequality. The NCLB policy was initiated under the reductionist framework. It promotes "scientifically proven" so-called standardized ways of teaching as an instrument to resolve the education gap between students from different socioeconomic backgrounds. However, it has aggravated the inequality it purported to resolve. Students, who are disabled or have less facility with English, such as immigrant children, continue to fail to meet the standards (Meier & Wood, 2004). Similarly in Korea, education policies such as "lowering ages for English education," "promoting English immersion in public school," "level-differentiated instruction," and "increasing hours of English class" have caused more social inequality. The policy that favors differentiated instruction enlarges the possibility of private education, which requires money. Unfortunately, families who have less money are forced to sacrifice a lot, in order to make sure their children are not put in lower-ability classes. It is a hardship that perpetuates the status quo.

The standards-based curriculum overlooks the complexities of knowledge production and local concerns. It simplifies the concept of education and deskills teachers

and students. In this framework, educational goals are limited to mastering objective knowledge and to promoting individual meritocracy. What is more is that such standardized curriculum is closely linked to standardized testing. In Korea's current English education system, English proficiency is measured by fragmented linguistic knowledge. Students are trained to perform well on the standardized test, which mainly requires comprehension skills. In addition, high stakes testing, such as Korea's university entrance exam, creates a huge burden for students, as the test results play a big role in determining their future career and socioeconomic status.

The lack of consideration for social justice perpetuates the existing unequal power system and dehumanization. In the highly results-driven educational system, pedagogical attempts to reshape an educational goal and to implement pertinent practices meet with great resistance. Hence, I realize that suggesting changes, i.e. considering the social justice component in developing curricula, requires great fortitude in meeting the resistance. In the following section, I draw on concrete implications for both stake holders and teachers in turn.

Implications for Stake Holders

I have three major suggestions for those who make decisions pertaining to Korea's English education, such as educational policy makers and curriculum developers:

- Considering Social Justice in Policy Making and Curriculum Development
- Incorporating Critical Multiculturalism in English Pedagogy
- Implementing Critical Courses in Teacher Education Programs

Considering Social Justice in Policy Making and Curriculum Development

Policy makers need to acknowledge the urgency of the contemporary contextual needs. Koreans are in urgent need of discussing and understanding issues of diversity in light of these rapid demographic shifts and information exchanges. Increasingly complex and growing social issues, such as immigration, studying abroad (either long term or short term), foreign migration into other countries, mixed marriages, increased intercultural contacts through technology development, international business, etc., need to be considered in educational policy making and pedagogy development. These concerns are hardly addressed in the current results-oriented curricula and testing system; yet, what is significant for stake holders to know is that education should not perpetuate social inequalities. I confess the difficulty of how to make individuals care about social equality once they are recipients of the system. However, this research suggests a strong implication that education should be to create a "good" society for all. Good English education will foster English learners who consider how to contribute to the community with their language ability, as well as helping others develop social consciousness.

Incorporating Critical Multiculturalism in English Pedagogy

In addressing issues of diversity, I suggest incorporating concepts of critical multiculturalism in English pedagogy. Korea's unique multicultural nature requires a more thorough examination of what kind of multicultural education needs to be drawn on in its own pedagogy. With respect to creating English pedagogy that raises globally conscious Koreans connecting the concept of language and culture, I draw on theories of critical multiculturalism and diversity (Steinberg & Kincheloe, 2009). Their critical work

provides a cogent insight for rethinking the issues of diversity and reexamines current goals and approaches to diversity in Korean English education. Characteristics of five tentative positions of diversity and multiculturalism in their framework are worth quoting at some length in order to fortify the importance of incorporating critical multiculturalism in Korean English pedagogy. Tentative positions of diversity and multiculturalism Steinberg and Kincheloe propose are comprised of the following:

(1) Conservative diversity practice and multiculturalism or monoculturalism:

- Tends to believe in the superiority of Western patriarchal culture.

- Promotes the Western canon as a universally civilizing influence.

- Has often targeted multiculturalism as an enemy of Western progress.

- Sees the children of the poor and non-white as culturally deprived.

- Attempts to assimilate everyone capable of assimilation to a Western, middle-/upper-middle class standard.

(2) Liberal diversity practice and multiculturalism:

- Emphasizes the natural equality and common humanity of individuals from diverse race, class, and gender groups.

- Focuses attention on the sameness of individuals from diverse groups.

- Argues that inequality results from a lack of opportunity.

- Maintains that the problems individuals from divergent backgrounds face are individual difficulties, not socially structured adversities.

- Claims ideological neutrality on the basis that politics should be separated from education.

- Accepts the assimilationist goals of conservative multiculturalism.

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(3)   Pluralist diversity practice and multiculturalism:

- Is now the mainstream articulation of multiculturalism.

- Shares many values of liberal multiculturalism but focuses more on race, class, and gender differences rather than similarities.

- Exoticizes difference and positions it as necessary knowledge for those who would compete in the globalized economy.

- Contends that the curriculum should consist of studies of various divergent groups.

- Promotes pride in group heritage.

- Avoids use of the concept of oppression.

(4)   Left-essentialist diversity practice and multiculturalism:

- Maintains that race, class, and gender categories consist of a set of unchanging priorities (essences).

- Defines groups and membership in groups around the barometer of authenticity (fidelity to the unchanging priorities of the historical group in question).

- Romanticizes the group, in the process erasing the complexity and diversity of its history.

- Assumes that only authentically oppressed people can speak about particular issues concerning a specific group.

- Often is involved in struggles with other subjugated groups over whose oppression is most elemental (takes precedence over all other forms).

(5)   Critical diversity and multiculturalism:

- Draws upon the evolving theoretical position emerging in the Frankfurt School of Critical Theory in the 1920s.

- Focuses in this critical context on issues of power and domination.

- Grounds a critical pedagogy that promotes an understanding of how schools/education works by the exposure of student sorting processes and power's complicity with the curriculum.

- Makes no pretense of neutrality, as it honors the notion of egalitarianism and the elimination of human suffering.

- Rejects the assumption that education provides consistent socioeconomic mobility for working-class and non-white students.

- Identifies what gives rise to race, class, and gender inequalities.

- Analyzes the way power shapes consciousness.

- Formulates modes of resistance that help marginalized groups and individuals assert their self-determination and self-direction.

- Is committed to social justice and the egalitarian democracy that accompanies it.

- Examines issues of privilege and how they shape social and educational reality (pp. 4-5).

Here, I apply these five positions of diversity and multiculturalism to the Korean context to contrive how Korea's English education can best serve its own multicultural character. I do this in relation to how English teaching is approached in Korea. Although

their framework was developed in a more culturally diverse context where a higher percentage of immigrant people live (i.e., North American), it also informs other multicultural contexts, in that it discusses various principles of multiculturalism.

First, in the perspective of conservative diversity practice and multiculturalism or monoculturalism, the undoubtedly accepted western superiority in Korean context is questioned. The hegemonic power of English brings about and reinforces western superiority; thus, American or European white culture is held in high regard in Korean society, and English is often required and treated as a panacea. Teaching only western culture while excluding other non-English speaking cultures reflects this position. The imposition of one country's language on another along with its cultural, social, and political models moves from the core to the periphery; from the country which imposes the language to the countries in which language is imposed or promoted (Phillipson, 1992a). Consequently, language learning results in a certain level of cultural imperialism. In this regard, the monocultural approach does not rectify the Korean government's attempt to assimilate non-Korean minority racial groups into a Korean standard while reinforcing western ideology.

Second, the liberal diversity practices and multiculturalism approach advocates the common humanity of individuals regardless of their cultural backgrounds. However, this oversimplified approach does not critique how representations on certain race and ethnicity are socially constructed and reinforces the stereotypical misconceptions on culture; for example, a taco is conjured up when we think of Mexico, kimchi for Korea, sushi for Japan, and curry for India. This humanistic approach, which focuses attention on the sameness of individuals, does not necessarily question the hidden power system

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that resides in our consciousness. Thus, in this position, "ethnic" groups (other than White) are still exoticized and essentialized. The Korean government's attempt to educate Koreans to be "nice" or "warm" to minority groups such as Southeast Asian workers does need to be better informed.

Third, in pluralist diversity practices and multiculturalism, EFL education includes divergent groups of culture. Cultural difference is acknowledged, and unique cultural heritage is esteemed. However, it does not help us interrogate the domination and oppression of culture with respect to the hierarchical evaluation of culture. Kubota (2004) asserts that a superficial understanding and acceptance of cultural diversity does not solve the problems involved with racial and linguistic hierarchies, since it does not question how certain racial and linguistic groups are systematically oppressed by the dominant discourse. Every society has a dominant culture, race, and ethnicity, marginalizing minority groups of culture. Thus, the Korean government needs to consider cultural and racial hierarchies that exist in Korea in order to develop a socially just diversity.

Fourth, the left-essentialist diversity practice and multiculturalism point of view helps us to critique Korea's romanticization as a victimized, colonized group. Often, Korean English learners set themselves as oppressed groups and victims of the western superiority. Furthermore, many of them do not consider the possibility of being the oppressor. They often overlook the facts involving oppression towards linguistically and racially oppressed groups of people in the Korean society. Although the left-essentialist framework helps us realize that the dominance and superiority are not only the fault of oppressors, one needs to find a better solution to oppression which finds the answer from the revolution of the oppressed groups.

The critical diversity and multiculturalism position suggests a more viable vision to help Korean English pedagogy. The emphasis on difference from a critical diversity point of view helps us problematize western superiority and hierarchical evaluation of other cultures and people of the cultures. Critical multiculturalism explores such issues as to why inequality among different groups of people exists and how various kinds of difference are produced and legitimated within unequal relations of power (Giroux, 1995). In a modern, global society where multiple identities with a variety of differences are encountered, diversity and difference, not only ethnic and cultural diversity, but also various differences such as class, gender, sexual orientations, communication, and life styles need to be indisputably discussed (Fairclough, 1999).

In this vein, Korea's English pedagogy can be greatly informed by critical multiculturalism, in that critical multiculturalism instills critical consciousness for human rights and social justice into English pedagogy. Kubota and Lin's (2009) discussion about race, culture, and identities in second language education inspires us to reconceptualize ELT. Incorporating issues of diversity in English education is urgent with regard to Korea's emerging multicultural population and the absence of critical racial discussion in Korean English pedagogy. Sung (2007) indicated the importance of integrating multicultural education in ELT, and Porto (2010) also upholds the necessity of integrating culturally responsive literacy in foreign language education in the age of globalization, raising issues of cultural diversity, difference, and discrimination. What Korean English pedagogy needs for promoting diversity is to restructure the hierarchical order of diversity constructs. Critical multiculturalism framework teaches us how to do this and why.

Implementing Critical Courses in Teacher Education Programs

The last suggestion for stake holders is to include critical courses in teacher education programs. The system change is possible when educators and teachers are "critically-informed." Courses like Critical Pedagogy and English Language Teaching, Critical Multiculturalism in English Education, and Diversity in English Language Teaching can trigger teachers' interests in critical issues and their commitment to change the system. In this respect, teachers are deemed to be "professionals who are able and willing to reflect upon the ideological principles that inform their practice, who connect pedagogical theory and practice to wider social issues, and who work together to share ideas, exercise power over the conditions of their labor, and embody in their teaching a vision of a better and more humane life" (Giroux & McLaren, 1989, p. xxiii). They are one of the most influential causes of social change, in that critical teachers cultivate critical students who will further contribute to society.

Implications for Practicing Teachers

In this section, I suggest implications for teachers. Suggestions made here are important because changes do not always happen from the top. System change involves a great deal of time, effort, and administrative support as well as decision makers' intentions. Accordingly, changes are more likely to be generated from bottom up. Critical teachers do not only censure their limited resources and take action from what they can do in the given situation. My suggestions for them are:

- Empowering Themselves
- Using Teachable Moments

- Developing Critical Ways to Teach Culture

Empowering Themselves

One of the most important factors to bring change in education is "teachers." Teachers' praxis, based on their experiences and critical educational philosophy, play a huge role in changing the system. However, in reality, teachers are hardly given "emancipatory authority" as "transformative intellectuals" (Pennycook, 1990, p. 310). The top-down policy and administration create deskilled teachers that are supposed to follow the system. In spite of the circumstances of not being allowed to try something good, they need to constantly struggle to achieve what they believe is good for themselves and their students. They need to actively research, read, and share their critical concerns with the school board, colleagues, parents, and students.

In the vein of English teaching, Korean English teachers need to empower themselves as English teachers. Often, they are not confident enough with their non-nativeness and only focus on the given teaching manual and existing teaching methodologies. I have met teachers who say Korean English teachers cannot do more than just explain sentence structures and grammar as non-native English speaking teachers. This belief is highly problematic, in that Korean teachers have much more awareness of the political and sociocultural implication of English teaching in Korea than do native English-speaking teachers. Korean English teachers need to critically inform themselves on any concepts or ideas regarding their profession and apply the critical thinking into their teaching.

Using Teachable Moments

My second recommendation is using teachable moments. We cannot bring about immediate change, so we need to approach it from small levels. Pennycook (2004) explains "trying to be a critical educator is more often about seeking and seizing small moments to open the door on a more critical perspective" (p. 341). During dialogue with students, teachers often encounter important moments to be discussed. They gossip about celebrities, course materials, other teachers or students. In recalling the example of the Indian instructor, had I been more critically informed, I could have better addressed students' comments; generating a small discussion on the politics of gender and race. Teachable moments are more easily generated when teachers expand their teaching materials into students' experiences and reflections. From the point of entry, teachers can help them connect their lives to larger social and political concerns. This is one example of drawing on Freire's critical pedagogy.

Developing Critical Ways to Teach Culture

My last suggestion for teachers is developing critical ways to teach culture. The consideration of culture deeply relies on aspects of critical and poststructural frameworks, in that critical culture teaching aims to raise students' consciousness about unjust social practices and commitment to social transformation. In that regard, Kubota (2004) argues that critical multiculturalism "has an intellectual alliance with critical pedagogy" (p. 37). Thus, throughout this study, I took a cultural approach in looking for a critical answer to linguistic and cultural assumptions and hierarchies in Korean English education and society.

In spite of a widespread advocacy on the inclusion of culture in English education, triggered by an emphasis of the 7th national curriculum, Korean English teachers do not feel urged to deal with the cultural contents in their curricula, since what is required in schools and society is simply test results. The majority of in-service teachers and students, as well as other English teachers, agree that there are no actual concerns on the development of cultural awareness in the current Korean English education system. Moreover, current Korean English education takes Kramsch's and Byram's evaluative and contrastive proposal towards culture, rather than Pennycook's deconstructive and transformative approaches to culture. Korean English teachers need to realize that culture is a powerful knowledge creator and disseminator and at the same time a critical tool to read and investigate the effects of knowledge and dominant discourse. Pennycook's (2007) work again is inspiring as he argues that culture is not fixed and can be re-created as culture both affects and is affected by its people. Cultural forms move, change, and are re-used, and we need a transformative change for social justice by revisiting the concept of culture.

As a more practical implication of culture teaching in English classrooms, I suggest teachers a) include non-dominant texts, b) draw on students' lived experiences, and c) use media and technology more critically. First, teachers need to be better consumers of textbooks. As Apple (1991) demonstrates, textbooks are forms of legitimate knowledge that mirror the political discourse in society. Yet, teachers should be able to selectively choose classroom materials and critique and reinterpret the dominant ideologies in them. Currently, the major sources of English textbooks in Korea are from American and British publishing companies. Using texts or topics from non-western cultures in English

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classrooms can be challenging, but help develop locally specific discussions in ELT. As Gray (2000) points out, English teachers need to be aware of the context and local culture in selecting the content of instruction and assessment materials. In addition, using works in English by authors from countries where English is a second or foreign language is recommended to help widen students' concepts regarding English use and ownership. Similarly, Nault (2006b) suggests English teachers use world literatures to raise students' intercultural competence.

Teachers can also help students create an inventory of the cultural topics and publishing companies of their textbooks to help them think about what culture is dominantly portrayed and where the cultural information comes from. From this exercise, they can develop an interrogation as to whose knowledge is served in the field of TESOL and why it is problematic. Examining how their own (Korean) culture is depicted and whether it is correct or not is a good way to start interrogation. They can also investigate major Korean publishers that play a big role in English business and question what ideas they are promoting and what strategies they use.

Another practical example of teaching culture critically is to affirm students' lived experiences. Moll (1992) urges teachers to recognize students' funds of knowledge. He contends that teachers' ethnographic analysis of students' family and community enables education to be more meaningful and empowering. His concept of 'funds of knowledge' is related to Freire's attempt to use students' generative knowledge in the context of education. Using students' lived culture can be the first step in facilitating an empowering education and bringing social change and improvement in communities that students are involved in.

This suggestion is also connected to my second suggestion for teachers to use teachable moments. Giroux and McLaren (1992) believe that "student experience is the fundamental medium of culture, agency, and identity formation and must be given preeminence in emancipatory curriculum" (p. 24). Teachers can develop students' critical awareness by actively incorporating various sources of knowledge into instruction. Giroux (1997) asserts pedagogy should be inclusive of all the internalized information that people are exposed to. Thus, pedagogy should not be limited to formal education but consider other social interactions, media, and other forms of cultural artifacts and representation.

One way to implement this pedagogy is to consider popular media culture as rigorous pedagogical texts. While popular culture is often dichotomized whether it is celebrating or polluting, Hall (1981) asserted that popular culture can be a site of struggle. He wrote "popular culture is one of the sites where this struggle for and against a culture of the powerful is engaged; it is also the stake to be won or lost in that struggle. It is the arena of consent and resistance. It is partly where hegemony arises, and where it is secured" (p. 239). Popular culture is a powerful drive of affective investment for people (Grossberg, 1989) and one of the most powerful pedagogical sites (Steinberg, 2004). Today's students are more powerfully informed by popular media culture than formal education. While pedagogy has been used to refer only to formal teaching, 21st century pedagogy cannot overlook the cultural pedagogy which takes hegemonic power of culture into account. In light of the powerful involvement of popular media in our lives, everyday culture is indeed a curriculum in this new age (Giroux & Simon, 1989). It is an important form of education and a site of critical research on power and domination.

Korean youth's devotion to popular culture is immense. Especially in addressing how Korean youth gain knowledge on different races, languages, religions, and other customs and cultures; it is no exaggeration to say that they dominantly rely on media discourse. I have already discussed the media's role in constructing images of people and the world. Media culture, defined as "a form of techno-culture that merges culture and technology in new forms and configurations, producing new types of societies in which media and technology become organizing principles" (Kellner, 1995, p. 2), is a powerful story teller which creates "dominant memory" (Kincheloe & Steinberg, 1997). Giroux (1999) argued that Hollywood films, intentionally or not, in an obvious or hidden way, contribute and reinforce people's attitudes about race, gender, class, sexuality, and religion. Media and Cultural Studies researchers have studied Disney films as a form of cultural pedagogy (Giroux, 1999), as gender and identity constructions (Bell, 1995), and as ethnic or racial constructions (Steinberg, 2006). These researchers argue that Disney texts frame the experiences of people through images, narratives, and other media effects.

Knowing the politics of media representation is an essential way to understand the system of knowledge dissemination. As Hall (1997) theorizes, representation is the process or medium of construction of aspects of reality. Media shows particular ideological perspectives creating a new reality. According to Hall, meanings are produced by participants of the society. He posited how difference is represented as other and how stereotypes are constructed in a reductive process that bifurcates definitions of self and the other. Representation is mediated by memory, verbal descriptions, or images, but also constructs and strengthens knowledge. Despite their little contact with India, the students in the IT class, I discussed earlier, had images of India and Indian persons or groups of

people. In addition, these students were participating in knowledge production by creating discourses such as "My Indian professor speaks in a funny way." It is the same as my friends in Canada "knowing" about me through other media, not through experiences with me. Audience's response to media messages varies; however, we need to consider why many people share similar stereotypes on race, gender, class, and sexuality.

Consequently, I highly recommend Korean English teachers use popular media culture in their instruction. Interrogating how certain groups of people are otherized, essentialized, and unpleasantly perceived is not a simple, easy thing to do; yet, reading media critically is one important strategy to unravel how media reinforces and is engaged in reproducing dominant knowledge and can help to challenge commonsense and create alternative forms of knowledge (Kellner & Share, 2005). It is important to discuss knowledge and ideology construction on race and culture in English classrooms. English learners need to be prepared for the globally networked and media-saturated world where there are massive opportunities for human interactions, both in person and via the Internet.

Lastly, English teachers need to be able to critically use technology. Most research to date on media and technology use in second language classrooms is focusing on linguistic, intercultural knowledge development. In a cognitive approach, technology is geared to offer benefits to learners with mostly lower levels of language proficiency by providing prior knowledge on certain language structures (Kintsch, 1998; Potter, 2004) in order to prevent linguistic errors or to stress target language structures and features (O'Rourke, 2005) by exposing learners to linguistically accurate language. Media and

technology in a sociocultural approach is used mainly to enhance learners' motivation, participation, interaction, and sociocultural competence by showing learners original videos filmed in culturally authentic contexts (Crook, 1996; Murray, 1995; Kramsch & Andersen, 1999).

This study recognizes the power of culture as sources of knowledge and reveals an implication of critical media use in English education. Therefore, I believe English teachers should not hesitate to use technology in classrooms, as technology is a useful tool in bringing students' lived sources of knowledge. Teachers can encourage students to share media clips to enrich their instruction. Also, teachers can empower students by giving students opportunities of expressing their experiences and concerns about education and society. Possible examples to implement this attempt may include video production, photovoice, and digital storytelling. The rigour in English education should be in critical engagement with real life issues. By critically using media and technology, English education can be a venue for more complex discussions about language use.

Socially Just Global Citizenship for Koreans

My implications for stake holders and teachers aim at raising socially just global Koreans through English education. In other words, I tried to seek answers to questions: how Korean English learners can be socially just global citizens through English education and how Korean English education can contribute in developing a socially just global citizenship for Koreans. Kincheloe (2001) rightly claims that education should encourage students to "become good citizens with the insight to identify social conditions that harm people and the civic ability to envision and implement alternative forms of

social and political organization" (p. 286). Then, what kind of citizens should English education foster in the Korean context?

Koreans should critically read dominant western ideology in local contexts and should consider that non-western racial groups are included in the global context. They should admit that racial minorities that exist in Korea and worldwide are a part of the discourse of globalization, which they positively promote. Socially just globalization entails socially just diversity. Today's young generation needs "critical global consciousness." They need to know how to cooperate with other races; namely, they should be able to develop their own reasoning and strategies to take responsibilities as global citizens. This is my vision for Korea's critical English education.

Complexity in Deconstructing Political Terms

In this section, I clarify that I do not oppose the concept of globalization; instead, I critique socially unjust globalization practices. Here, I need to deconstruct the political term in order to address the complexity that the word holds. Frequent use of the terms globalization and multiculturalism reflects the contemporary popularity of the concepts. In spite of the few concerns about and the linguistically and culturally limited scope of the global and the multicultural, Korean people's reception of the terms are positive. The positive-effect terms play a role in concealing thoughts and hinder us from reflecting as to whether they are realized or remain mere prattle without practice.

As the news title *We've Got Married, Nichkhun and Victoria, Can they reflect multicultural society?* intrigues us, media creates a hyperreal meaning that Korean society is multicultural. As explained in the earlier chapter, *We've Got Married* is a

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Korean television program that shows marriage life of imaginary couples. Nichkhun and Victoria act as a couple in the show since June, 2010 and gained popularity amongst Koreans for their racial backgrounds. Nichkhun is a Thai American singer in a Korean boy band called 2PM, and Victoria is a Chinese singer in a Korean girl band called f(x). (It is noteworthy that both bands and the Chinese girl are using an English name. This once again shows the desirability of English.) Their marriage life is depicted as being as happy and romantic as the ones of others' in the show. However, the social ramification of the couple is more widespread because of Korea's growing attention to multicultural couples or families. What is important to discern is that the multicultural image that is created by them differs from the reality. While they enjoy a luxurious and romantic lifestyle in the show, the lives of foreign laborers and multicultural families in Korea are not that easy due to Korean prejudices and lack of adequate support.

Likewise, in recent educational reforms, the word "globalization" provokes a positive effect that forces us to leave its meaning unexamined due to its strong connotation. As the words, globalization and multiculturalism enjoy positive associations, they are unquestionably accepted without a thoughtful scrutiny of what they really do in reality. Deconstructing the politically correct terms and making hidden politics behind the language become visible are important to better address the ramifications of the policy plans.

Summary of the Chapter

In this chapter, I offered implications for stake holders, such as educational policy makers, curriculum developers, and in-service teachers to address the significance of

socially just diversity in the Korean context. The implications were made to answer the

research question: "How can Korean English education contribute to the Korean society

in preparation for a society of diversity in the age of globalization"? I answer this

question: Korean English pedagogy must embrace "global consciousness" for diversity.

This is possible when English education fosters students who can recognize that minority

groups should also be a part of discourse of globalization through more critically

designed policy goals, curricula, and classroom practices.

Chapter 7: Reflective Understandings

In this concluding chapter, I present a summary of the dissertation. Then, I discuss research limitations and future research direction. I finish off the dissertation by revealing my hope that this research can enrich a critical discussion in the field of TESOL.

Summary of the Dissertation

This study was conducted to lay the grounds of developing critical English education curricula/pedagogy for socially just globalization practices in Korean society. Research interests were stimulated by discursive experiences of learning, teaching, and interacting with diverse cultures and people from different cultural backgrounds. In situating the research, I discovered a discrepancy between the goal of Korean English education and the actual practices. The findings further led to my concerns of larger sociocultural ramifications in Korean society in general. It was indispensible to connect the educational goal and the power dynamics in the society, as the two inadvertently impact each other.

First, I informed myself of how Korean English education has been shaped and what ideologies it has promoted since globalization policy. I found that, more and more, the globally focused English education generated unconditional emphasis on preferred English language (North American and British) and promoted western superiority through a variety of strategies such as policy, curricula, and testing systems. Teachers from certain western countries are credited, and dominant western cultures are considered as target cultures. Representations of English as belonging to white, (mostly) American, upper-middle class, English-speaking people are widespread.

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My experiences of interacting with other racial and national groups of people in English operated as incentive in interrogating why English represents such high social capital and why Koreans have hierarchical assumptions about language, culture, and race. The epistemological questions were answered by the analytic power derived from the bricolage of critical social theories. Discursive theories prompted my investigation as to how various forms of domination and oppression are shaped through knowledge and culture: How are knowledge and culture constructed and affect people? Whose knowledge and culture have been privileged and disregarded? Within the critical framework, I considered the complexity and contradictions of multiple effects of learning English as a global language in Korea and set up a research goal of developing English pedagogy that recognizes the importance of socially just diversity through global consciousness.

This study has implications for stake holders and teachers. I suggested that policy makers consider social justice in policy making, incorporating critical multicultural framework in English pedagogy, and including critical courses in teacher education programs. I suggested teachers empower themselves as critical teachers, enact critical intentions from small levels, and develop critical ways to teach culture. The implications led to the discussion of what English pedagogy can best advantage Korean society that has dilemmas in achieving globalization and its own multicultural reality.

Apple (2002) points out that it is time to acknowledge the importance of education's role in the globalization of difference. In line with this, EFL education should be a venue that cultivates critical citizens for an intercultural world (Guilherme, 2002) and that empowers EFL learners to transcend the realms of meanings (Giroux, 1988). In

the same vein, Korean English learners are in urgent need of gaining "global consciousness" that enables them to equally include and respect diverse cultures and races in the discourse of globalization. Korea's multicultural feature does not have direct relevance to Korea's English education since Korean language is dominantly used in the Korean context. Children and wives from multicultural families, mostly formed by a Korean man and a Southeast Asian woman, are compelled to be assimilated into the dominant Korean society. However, Korea's preparation to equip citizens to be able to speak English to attract world citizens and to enhance its competitiveness in the global market does allude to Korea's English pedagogy, in that English is an irresistible global capital that connects diverse races and cultures.

Research Considerations

This critical study admits that the existing education system is not easily disrupted. Despite the acknowledgements towards critical theoretical stances around language use, language teaching, and language planning, it is difficult to find accounts of critical language teaching practices. Lin (2004) spoke out her frustration during her attempt to design a critical pedagogy curriculum, for her teacher students were frustrated by little hope in applying critical theory into their teaching. She found that teachers feel powerless under the coercive top-down education system. In Korea, oppressive social practices, such as sexism and ageism in the teaching environment, often impede teachers' trials to make education more meaningful and creative. We need to embrace the inevitable tension between the system and critical teachers; yet, keep trying to make our voices heard.

Also, critical practitioners often struggle with the impracticality of critical pedagogy with few concrete guidelines or resources (Kumaravadivelu, 2005; Norton, 2005; Hawkins & Norton, 2009). In order to develop a critical multicultural approach in ELT in Korea and to bring about actual changes, applicable and tangible curricula and lessons are needed. However, this dissertation focused on educating stake holders to change the system by demonstrating unjust social and educational practices. There is no one perfectly applicable model of critical language teaching, in that critical teaching should be historically and contextually situated. This dissertation was my initial attempt to theorize a conceptual framework responding to the contextual need where I am involved as a teacher. I recommend that other teachers become engaged with critical ways of knowing and teaching based on their passion and commitment towards social justice.

Further Research

I will continue my research on critical investigations on language and culture and their relationship with each other. From this study, I have learned that what is important to know in socially just language education and policy and second or foreign language pedagogy is that "linguistic competence is not a simple technical ability, but a statutory ability" (Bourdieu & Wacquant, 1992, p. 146). Access to legitimate language is not equal; thus, language competence can be manipulated by a few that are powerful. Accordingly, the sociocultural capital that is obtained by being able to speak English and by behaving, thinking, or looking more western in Korea needs a constant epistemological scrutiny, in that culture is created, erased, and recreated as power

perpetuates and moves. As a critical researcher and teacher, I will keep on tracking the sources of power while developing my own pedagogical practice.

As many critical pedagogues and practitioners do, I would like to develop a teacher education program where critical cultural theories can be meaningful and applicable. Current Korean English teachers are mandatorily assigned for teacher education program pushed by the Korean government. As previously critiqued, the purpose of a teacher education program for English teachers was derived from concerns regarding their lack of oral competency. Policy makers encourage teachers to use multimedia devices and a variety of media texts to compensate for their weak speaking proficiency and difficult classroom management due to a large number of students in one class. Critically designed teacher education programs will raise teachers' awareness of how language and culture are linked to power and subjectivity. Developing a "counter culture creation project" with in-service teachers is one example I plan to consider using.

Developing a parents' education program will be another powerful impact on social and educational change. One of the reasons for English education fever is the Korean parents' obsession with the status quo. Many Korean parents believe that they can help their children achieve social status and economic prosperity by imposing the English language training on their children. Thus, they do their utmost to help their children gain higher levels of schooling and entrance to prestigious institutions. As discussed earlier, they are willing to move to an English-speaking country for a couple of years for their children, creating a big financial burden on families. This also creates an unconsidered, backwash problem of young children neglecting or refusing traditional Korean culture, once they have completed their studies. Focusing on the parenting practice of Koreans, I

believe that educating parents can be one important drive to make social change. This intention can be connected to teacher education, in that teachers have opportunities to meet parents, as well as being parents themselves.

Final Remarks: Pedagogy for the Oppressed

I started this dissertation by talking about myself in relation to social, cultural, and institutional influences that helped shape my consciousness. My academic inquiries began from the very moment I realized that education needs to be the story of real life. The social, cultural, or pedagogical is inseparable from its individual and context. Education needs to be redefined as a venue for challenging the socially constructed knowledge that students bring into the classroom from their lived culture, which will lead to deeper social awareness and changes (hooks, 1989).

Many students have suffered due to schooling and the dominant social systems. Many teachers and students are not satisfied with the education system, nor the social system; however, they do not question or are not empowered to question why they have suffered and how they can affect change. In retrospect, I believed the world is discriminatory, and I mostly thought it was me—my insufficient talent or effort to get through rough situations. I felt discouraged and small and did not fully love myself. What brought me hope was critical pedagogy. I was fascinated to learn about the possibility of education and change.

I see many students who get disappointed by not being able to get enough respect from teachers and parents, get higher scores from exams, attend a prestigious university, get a high-paying job, afford the dominant cultural trends such as, shopping, traveling

abroad, going out to fancy restaurants, doing expensive sports, carrying new media gadgets, corresponding to the mainstream beauty standard, and mingling with popular friends. The dimension of desire and difference have become much more complex within Korea's globalization and multiculturalism.

When children from multicultural families in Korea grow and start schooling in Korea, they might have to deal with their difference with others. Their race, socioeconomic backgrounds, home culture, and language are different from the ones of Korean children. (Cultures of Korean children differ as well, yet I focus on the racial difference here.) I am curious how they will react to what they are told and what they will learn from rules, teachers, textbooks, and peers. What makes them feel mainstream or marginalized in the Korean context? I am also curious how Korean children and parents will negotiate and make friends with the multicultural, Korean children.

Recently I saw a Korean TV advertisement that stresses compassion towards Korean children from multicultural families. In spite of the good intention of the advertisement (or, another political promotion), I was sorry that there was no critical interrogation towards the difference. Korean policy makers, teachers, parents, and students need to be educated and become more responsible for globalization and social justice. Then, what role can "I" as a teacher play for helping them be aware of the importance of critical and ethical education? What kind of education will produce more empowered individuals?

I believe in the power of education. Critical pedagogy embodies the notion that education is a powerful tool that can alleviate human suffering by empowering individuals to question any given knowledge and challenge the unjust social and

educational system. I hope globally conscious, critical English education can help the

marginalized and oppressed groups of people in both global and local contexts. This was

a meaningful study for me, and I hope it also enriches the critical discussion in the field

of English education.

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